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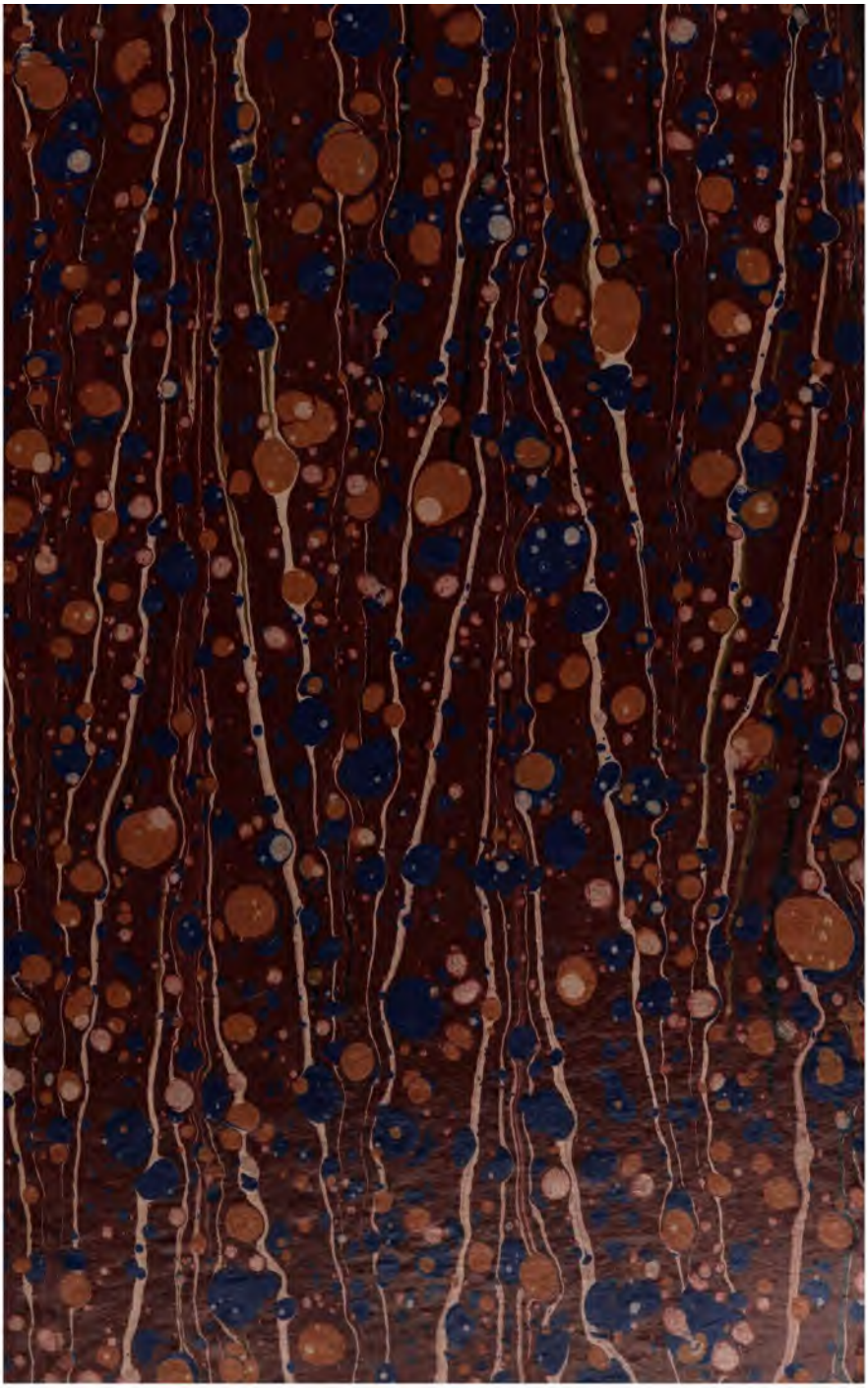

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Early English Text Society.

ORIGINAL SERIES. 126.

An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

OF

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

PART I. A–H.

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Price Ten Shillings.

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The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the forty-one years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspere, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1*s.* a year for the ORIGINAL SERIES, and £1 1*s.* for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crost 'Union Bank of London,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them must add to their prepaid Subscriptions 1*s.* for the Original Series, and 1*s.* for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.

☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26 and 33. Prof. Skeat has finisht *Partenay;* Dr. McKnight of Ohio *King Horn* and *Floris and Blancheflour;* and Dr. Furnivall his *Political, Religious and Love Poems* and *Myrc's Duties of a Parish Priest.* Dr. Otto Glauning has undertaken *Seinte Marherete;* and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, but will be also issued to all the present Members.

July 1904. The Original-Series Texts for 1903 were: No. 122, Part II of *The Laud MS. Troy-Book*, edited from the unique Laud MS. 595 by Dr. J. E. Wülfing; and No. 123, Part II of Robert of Brunne's *Handlyng Synne*, and its French original, ed. by Dr. F. J. Furnivall.

The Extra-Series Texts for 1903 are to be: No. LXXXVIII, *Le Morte Arthur*, in 8-line stanzas, re-edited from the unique MS. Harl. 2252, by Prof. J. Douglas Bruce (issued), No. LXXXIX, Lydgate's *Reason and Sensuality*, edited by Dr. Ernst Sieper, Part II, and No. XC, *English Fragments from Latin Medieval Service-Books*, edited, and given to the Society, by Mr. Henry Littlehales.

The Original-Series Texts for 1904 will be No. 124, t. Hen. V, *Twenty-six Political and other Poems* from the Digby MS. 102, &c., edited by Dr. J. Kail, and No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book will show the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and will help our members to realize the church-life of its time. The third Text will be Part I of *An Alphabet of Tales*, a very interesting collection, englisht in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum* by Etienne de Bésançon, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum; the above-named three texts are now ready for issue. Those for 1905 and 1906 will probably be chosen from Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues;* Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England* to 1327 A.D., in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht Capitula of Bp. Theodulf. The *Coventry Leet Book* is being copied for the Society by Miss M. Dormer Harris—helpt by a contribution from the Common Council of the City,—and will be publisht by the Society (Miss Harris editing), as its contribution to our knowledge of the provincial city life of the 15th century.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

The Extra-Series Texts for 1904 will be chosen from Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Locock; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge; the *Macro Plays*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare;* Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India);

and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Sowle*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinaige de l'Homme* in 1330-1 when he was 36.[1] Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,[2] a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.[3] A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:[4] "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,[5] Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinaige* into a prose *Pèlerinage de la vie humaine*.[6] By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinaige de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been fild up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and

[1] He was born about 1295. See Abbé Goujet's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

[2] The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

[3] These 3 MSS. have not yet been collated, but are believed to be all of the same version.

[4] Another MS. is in the Pepys Library.

[5] According to Lord Aldenham's MS.

[6] These were printed in France, late in the 15th or early in the 16th century.

manuscript-lover, a complete text of Lydgate's poem can be given, though that of an inserted theological prose treatise is incomplete. The British Museum French MSS. (Harleian 4399,[1] and Additional 22,937[2] and 25,594[3]) are all of the First Version.

Besides his first *Pèlerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,[4] at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translater, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,[5] Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof.

[1] 15th cent., containing only the *Vie humaine*.
[2] 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
[3] 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.
[4] Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels &c.
[5] Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.
Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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An Alphabet of Tales.

EARLY ENGLISH TEXT SOCIETY.
ORIGINAL SERIES. No. 126.
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"THESE TALES ARE BRIEF AS THE BOOKS OF OUR CHILDHOOD."

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ORIGINAL SERIES. 126.

An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

OF

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

PART I. A—H.

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NOTE.

For facility of reference this text quotes the Harleian MS. 268, and the Arundel MS. 378, of the British Museum, at all points where these Latin copies of Etienne de Besançon's collection of exempla throw any light on difficult or confused readings. A further clearing-up will be undertaken in the notes, which with an introduction and a glossary are to follow Part II.

Words and letters which have been obliterated or worn away from the MS. are restored conjecturally in brackets; words and letters inadvertently omitted by the writer of the MS. are also conjecturally supplied in brackets, but in italic, to distinguish them from those for which the MS. leaves a space. Capitals have been given to names of persons and places, and have been left in some common nouns as they stand in the MS.; modern punctuation has been adopted throughout. Scribal errors are corrected by footnotes. Signs standing in earlier MSS. for final -e are represented by a small stroke curved to the right or left, only the diminutive curl after short r has been left out.

A list of *errata* will be printed with Part II, also an Index to the Tales.

78188

AN ALPHABET OF TALES.

I.

Abbas non debet esse nimis rigidus. Vnde Anselmus.

Som tyme þer was ane abbott þat asked cownceltt of Saynt Anselme, & sayd vnto hym[1], "what saltt w[e] do with childer þat er nurysshid & broght vpp̄ in our clostre? ffor," he sayde, 4 "we sese nott day & nygh[t to] bete þaim, & yitt þai er ay þe langer þe wers." And þan̄ Saynt Anselme ansswerd hym̄ agayn̄ [&] sayd̄, "ye spend fultt wele your nurysshyng & your almos, þat of[2] men̄ makis b[estis], ffor, & þou sett in my garthyn̄ 8 a yong plante of a tre, & closyd it rownde aboute, strayte on̄ [evur]-ilk side, þat it mot nott sprede furth no bewis, whatkyn̄ a tre wolde spryng þeroff? ffor sut[h, an] vnprofitable tre. On̄ þe same maner of wise," he said̄, "do ye; ye kepe strayte in 12 your clostre chi[lder] & yong men̄, with ferdnes & thretyngis, so at þai may hafe no libertie; whar̄-oppon̄ it happe[ns], for als mekiltt as þai fele in you anence þaim selfe no maner of luff nor swettnes, nor hafe no fai[th][3] of no gudenes afterwerd in you, 16 þerfor̄ it happyns of þaim be a mervolos maner, & a wrichid. ffo[r] evur as þai grow & waxis in bodis, Right so in þaim growis haterid̄ & suspecion̄ of altt[4] [yltt]; and þerfor̄, for als mekultt as þai of no man̄ war nurisshid̄ in trew nor in perfite 20 charite, þerfo[r þai] may not luke of no man̄, bod with a sowr̄ cowntenance and a froward̄ luke." *et* c^{9}.

II.

Abbas debet esse compaciens peccatoribus.

We rede in a buke þat is callid 'Vitas Patrum,' how som̄ tyme 24 þer was a monke þat happen[yd] on̄ a tyme to syn̄ flesshlie with

[1] MS. hyr.
[2] *After* of, bestis makis men, *erased*.
[3] Latin MSS. fidem boni. (This reference and others following, are to the Latin MSS. Harl. 268, and Arundel, 375, in the British Museum).
[4] Latin MSS. omnis mali.

a womaⁿ; & he went & schrafe hym̄ *per*of vnto ane of his brethyr, ane alde monke. And þis monke tuke not his confessioⁿ tendirlie, bod chiddid' hy[m], & flate *with* hym̄, & said' he was vnworthi
4 to be a monke & for to bere þe name of *per* ordur, becauce he fell so lightlie vnto flesshlie temptacioⁿ; To so mekull att, whenⁿ þai war p*ar*tid, þis y[ong]er monke begaⁿ to fall in a despare, So þat oⁿ a nyght he gat hym̄ se[cular] wede, & stale away oute of his
8 cell, and liffid as a seculer maⁿ in þe werld'. So oⁿ a ty[me] as he went be þe way, it happend' be þe dispensacioⁿ of almiȝti God', hym̄ happend' to mete *with* ane abbott þat hight Appollinius, whilk þ*a*t knew þe cauce of his gate oute of his ordur, whilk
12 abbott comfurthid hym̄ *with* fayr wurdis, and said vnto hym̄ þus: "turⁿ agayⁿ, brother, vnto þi sell, & hafe no m*er*vell at þ*o*u, at is a yong maⁿ, be tempid' *with* syⁿ, ffor I my selfe, now in myne olde age, is hugelie tempid *with* þe same syⁿ." So, þurgh his com-
16 furthable wurdis, þis monke turnyd agayⁿ vnto his cell. And þaⁿ þis Abbott Abbollinius oⁿ a tyme come vnto þis olde monke cell dure, þat had made þis yong maⁿ to despayre, & *per* he p*r*ayed[1] at þis olde monke myght somwhatt fele of þe temptacioⁿ of his
20 oder bruder, & at his od*er* bruder myght be delyverd'. And whenⁿ he had done his p*r*ayer, he was war of a little blak felow like a maⁿ of Ynde, shotand byrnand aro[ws] at þis olde maⁿ, vnto so mekull at þis olde monke was so stirrid *with* syⁿ & temptacioⁿ of his
24 bodye, þat he stale oute of his ordur in-to þe werld'. So oⁿ a tyme þis abbot come vnto hym̄ *per* he was, & said' vnto hym̄: "Turⁿ agayⁿ in-to þi cell, & hafe c*om*passioⁿ oⁿ þi neghburs." And þaⁿ þis abbott went vnto his p*r*ayers, & p*r*ayed' for hym̄; [& he co]me
28 home vnto his cell, & onone he was delyverd' of his temptacioⁿ.

III.

Abbas discretus p*ecca*tores a p*ecca*to retrahit.

We rede in 'Vitis P*atru*m' þat in þe tyme of Valenciaⁿ *per* was a passand [fayr maydyn] þat hight Thaysis, whilk maydyⁿ

[1] MS. p*r*ayer.

hur modir in alt hur yong age lete [do accordand to] hur wilt[1]. So
when hur moder deyed, sho become þe moste com*m*on strompyd in
alt þe land, vnto so [m]ykilt þat men come vnto hur infenytelie.
So þ*er* was ane Abbott þat hight Pasu*n*cius[2], whilk [þ]at, when he 4
harde telt on hur, he tuke oppon secular wede, & tuke in his purs
a shelyng, [and] went vnto hur and gaff hur þis shelyng to lat hym
hafe his wilt of hur. And sho [grawn]tit, & led hym up into
a chambre, and when sho was in þe chambre, hur bed was [ga]ylie 8
dyght & clenlie, & sho did of hur clothis & went þ*er*to, & bad hym
com vnto hur. And þan he spirryd hur iff þ*er* wer no mor p*r*ivalie
place þat he & sho mott lie sam*en* in, and sho said, "yis." And
þan he said, "Go we þ*er*to." And sho led hym þ*er*to, & sayd: 12
"Sir, & þ*o*u drede any man, Be nott aferde, for here com*m*ys no
man, nor no man may nowder se the nor me. And if þ*o*u be ferde
for God, or drede Hym, dowte nott þatt whar-eu*er* we [b]e,
Almyghtie God seis vs." And þan þis olde Abbott askid hir þuff 16
sho knew almighti [G]od, And sho ansswerd agayn & said þat sho
knew almyghti God & att his kyngdom was for to com; & also sho
said þat turmettrie & payn sulde be for syn. And þan he
ansswerd hur agayn & said: "Thow þatt knowis almyghty [*God*], 20
why hase þ*o*u loste and myschevid so many sawlis as þ*o*u hase
done? for þ*o*u mon nott alonelie be dampnyd in þine awne sawle,
bod also þ*o*u[3] mon giff acompte for þ*er* sawlys at þ*o*u hase
dampned." And when sho hard þis, sho ffelt down on hur kneys 24
att his fette, & wepid sore, and made mekult sorow; & evyn furth-
with alt þ*a*t evur sho had getty[n] w*ith* hur syn and hur wrichidnes,
aforn alt þe peple sho put it in a greate fy[re &] burnyd[4] itt; and
so, be cownceltt of þis abbott, not alonelie for hur syn-doyng, 28
bod s[o] sho tuke itt vppon hur to name alt-myghti God, sho
was sparred in a cloce celt iij yere, and grete penance was enioynyd
hur for hur syn; and emang alt hur oþ*er* penance, þis was hur[5]
p*r*ayer: "Qui plasmasti me, miserere mei! Thow Lord at made 32
me, hafe m*er*cie on me!" And when sho had bene þ*er* iij yere,

[1] Latin MSS. quam mater eius a pueritia statuit in prostibulo.
[2] Harl. MS. prasencius, Arun. MS. pasuncius.
[3] MS. *repeats*, bod also þou.
[4] *After* burnyd, id, *erased*.
[5] MS. his.

þis Abbott had in a reuelacion̄ a knowlege þ*a*t att̄ hur synys was forgiffyn̄ hur[1]. þan this abbott tuke hur furth of þis cell̄, and sho tolde hym̄ þat sho had made a grete pakk̄ of att̄ hur synys, 4 and þat sho layd̄ eu*er*-ilk day in hur eye-syght, and eu*er* þis pakk wex les & les, vnto þ*er* was noght lefte in it; & þ*er*by sho wiste þ*a*t hur synys was forgiffyn̄ hur w*ith*in þat iij yere penance doyng. *et* c⁹.

IV.

8 ## Abbas debet esse elemosinarius.

Frendis, we rede how þat þ*er* was ane Abbott þ*a*t hight Petrus Damanus[2], and [on a tym]e he made a grete feste; and vnto þis feste he garte by a grete fyssh̄ þat [coste] xx d̄; and onone it was 12 soden̄ & sett befor̄ hym̄. And as he sett att [mea]te, þ*er* come vnto his yate a pure man̄; and w*ith* a greate noyse & a cry [he besogh]t þ*a*t þe Abbott wold̄ giff hym̄ þe beste mete[3] þ*a*t stude befor̄ hym̄; [& þe] Abbott harde hym̄, and w*ith* a gude 16 harte sent hym̄ itt, þe fyssch þ*a*t had̄ coste hym̄ xx d̄, evyn̄ hale as it was; and a monke bare hym̄ it. And onone as he had it delyverd̄, þis monk̄ lukid aft*er* þis pure man̄, & he saw hym̄ stegh̄ vnto hevyn̄ w*ith* þe dubler & þe ffissh̄ in his hand̄. And he 20 went in, and̄ tolde þe abbott. And þis abbott þankid almyghti God̄, & trustid þ*a*t it was God Hym̄ selfe þat come to feche his almos at his yate. *et* c⁹.

V.

Abbas debet esse conformis subditis in vestib*us* *et* victualib*us*.

24

We rede how som tyme þ*er* was ane Abbott, þat eu*er*-ilk day fure gaylie att his meate, & w[ent] eu*er* gaylie arayed̄, & lett for no coste, bod boght of þe beste mete & drynk & clothis þat he 28 cuthe gett for any sylver, aft*er* his astate. So it happend on̄ a day when̄ he had gaylie farn̄ att his meate, and his brether in þe covent had farn̄ bod badlie, & had little mete to ete, it happend

[1] MS. *repeats*, all hur synys. [2] *For* Petrus Damianus. [3] MS. mece.

aft*er* meate þat he mett ane of his brethir, a monk, & w*ith* a grete haste & a prowde cowntenance he bad hym̄ faste his erand̄. And þis monke tarid, & went nott furthw*ith* as þe Abbott bad hym̄. And þe Abbott saw þis, & sayd vnto hym̄ w*ith* a grete indignacion̄: 4 "ffrat*er*! frat*er*! no*n* audisti que iussi? Brother, brother," said̄ he, "þou harde nott whatt I com*m*awndid þe?" Than̄ þis monke ansswerd̄ hym̄ agayn̄ & said̄, "fforsuthe I know wele I am̄ your bruther, bod trewlie nowd*er* your kirtyll̄ nor your cowle, nor 8 your welefare at your meate is my sister; for fra ye far̄ wele at your meate, ye rakk nevur & we þ*at* sulde be your brethir fare neu*er* so ill̄; & if ye may gett gay clothyng & gude, ye rakk neu*er* how we fare." *et* c^o^. 12

VI.

Abbas int*er*du*m* debet gaudere cu*m* subditis suis.

We rede in þe life of Saynt Anton̄ how on̄ a tyme ane archer, þat was a gude sh[oter], fand Saynt [*Anton*] syttand emang his brethir makand merie w*ith* þai*m*. And þis archer was displesid̄ 16 þ*er*w*ith* & þoght þai sulde hafe bene in þ*er* clostre, & tente þ*er* buk*is* & þ*er* serues, & nott hafe bene att no sporte nor no welefare. And onone Saynt Anton̄ purseyvyd̄ his menyng, and callid hym̄ to hym̄, & bad hym̄ putt ane of his arows in his bow, & shote 20 als fer as he myght, & he did̄ so; and þan̄ bad hym̄ take a noder, and do on̄ þe same wyse, and he did as he bad hym̄; & þan̄ he bad hym̄ take a thrid̄, & draw hys bow als fer as he myght, at it mott fle far fro hym̄. And þan̄ þis archer[1] [*ansswerd*] hym̄ 24 agayn̄ and said̄, "Sir, I dar nott, for I may happen̄ draw so fer þat I may breke my bow, & þat wold̄ I nott, for þan̄ I monde make mekull̄ sorow." Than̄ Saynt Anton̄ sayd̄ vnto hym̄ agayn̄, "loo! son̄, þus it is in þe werke of allmyghtie God̄; ffor and we draw it 28 oute of mesur, we may sone breke itt; þat[2] is to say, and we halde our̄ brethir so strayte in aw þatt þai com̄ to no myrth̄ nor no sporte, we may lightlie[3] cauce þai*m* to breke þ*er* ordur. And herefor̄ vs muste som̄ tyme lowse our̄ pithe, & suffre þai*m* hafe som̄ 32

[1] MS. archerd̄. [2] MS. þan. [3] MS. lighlie.

recreacion & disporte emang all þer other chargis, as Caton says, Interpone tuis interdum gaudia curis." *et c*[9].

Abbas malus eternaliter punitur. Infra de Ebrietate.

4 Abbas non mansuetem [1] debet corrigere. Infra de correccione.

VII.

Abbas quantum potest debet peccatores reuocare.

8 We rede how som tyme þer was a thefe þat had many other thevis at his reule a[nd] gouernance, & he was prince & maister of þaim all, vnto so mekull þat with his robro[rie &] his thifte he distroyed nerehand all þe region þat he dwelte in, in spolyng
12 now of ane & now of a noder. So þer was ane Abbott þat harde tell of hym, & he tuke a gude hors, & þe beste clothis þat he had, & rade into þe wud þer þis thieff lay; and onone he was taken with þis thieff & his felows; and þis abbott askyd þaim what þai wolde
16 with hym; And þai [an]sswerd hym agayn & said, þai wold hafe his hors & his clothis. And þis abbott [a]nsswerd þaim agayn & said, "ye sall hafe þaim all redie; for þe gudis of God, þai er common, and I hafe worn & occupied þies gudis þis many yeris,
20 and þerfor it is right at ye hafe þaim now & vse þaim als long as I hafe done." And þan þis maister thefe said vnto þis abbott, "Sur, þis day we will sell all þis gere, and bye vs such thyng as vs nedis vnto our fyndyng." & þan þis Abbott said vnto þis maister
24 thieff, "Whi laburs þou þus, & puttis þi selfe in so grete perell as þou dose, for þi lifelod? Com with me vnto our abbay, & I sall so ordand at þou sall nott myster to be a thief no mor." Than þis thief said, "Sur abbott, I may not eate your benys nor your cale,
28 nor I may not drynk your thyn ale." Than þis abbott ansswerd hym & said, "I sall giff the gude fissch & flessh to ete, & gude wyne to drynk." So vnnethis yit he wold graunt þerto, bod yit att þe laste he went home with þis abbot, & þoght he wold prufe
32 whethir he wold holde his promys or noght. So þis Abbott garte ordayn for hym a fayr chawmer & a fayre bed, and assigned hym a monk to seryff hym, & for to gar hym hafe all þing þat he

[1] MS. mansuentem.

desiriḋ. And euer-ilk day when þis thief had etyn & dronken
of þe beste meate þat cuthe be gettenn, þis monke, be commandment
of his abbott, befor þis thieff ete no thyng bod brede & watir.
And whenn þis monk had done þus a long while, onn a day þis thief 4
saiḋ vnto hym, "bruthir! whatt grete synn hase þou done, þat þou
pynys þi selfe so evur-ilk day with brede & watir? hase þou slayn
any menn?" And þis [*monk*] sayḋ, "Nay, sur, God forbede þat
euer I kyll any mann." Thann þis thief askiḋ hym if he had done 8
any fornycacionn or avowtrie, or done any sacrelege; and þann
þis monke saynyḋ for merveill & saiḋ, "sur, whi say ye so? I hafe
bene broght vp in þis abbay of barnn litill, & I tuchiḋ nevur no
womman with synn." Thann this thief was compuncte, & saiḋ vnto 12
hym selfe, "A! how wrichiḋ & vnhappie amn I, þat hase done
so mekull ill as I hafe done, as thifte, & mansslaghter, fornycacionn,
& avowtrie & sacrelege; & I neuer fastiḋ nor did no penance."
And þann þis thief garte call þis abbott vnto hym, & fell onn kneis 16
befor hym, & besoght hym þat he myght[1] be receyviḋ into þe abbay
to be a bruther; & he grawntiḋ hym, and so he was made a
monke in þat abbay. And afterwarḋ he become so gude a mann &
so halie, þat he passiḋ all his other brethir in gude lyfe & abstinence, 20
& in gude reule of religionn & holynes.

VIII.

Abbas non debet eligi per preces carnales.

Hubertus, in a buke þat he makis 'De Dono Timoris,' tellis how
somn tyme per was ane abbott, and whenn he sulde dye, he besoght 24
his brethir þat whenn he was deade [þai] wolde chese his suster sonn,
þat[2] was a monke of þe same place, to be Abbott; and so þai did.
So onn a tyme as þis new Abbott walkiḋ in his garthynn beside
a well, [he] harde a huge voyse makand a grete mornyng & a sorow, 28
& þat mervaluslie, and onone þis abb[ott] coniurid it. And whenn
he had so done, It toldḋ hym þat it was þe saule of the Abbott a[t]
was his eame, whilk it saiḋ was in grete paynn, & byrnyḋ, and all
becauce þat he, er he dyeḋ, desiriḋ his brethir to make hym þat 32
was his sybmann Abbott. And þann þe new abbott, his suster sonn,

[1] MS. *repeats*, þat he myght. [2] MS. þas.

said'; "How may þou byrn̄ in so grete payn̄, & be in so calde a well [as] þou ert in?" þan̄ þis spiritt bad þis abbott go into þe kurk & take *þer* a copir candilstik, [&] bryng it *with* hym̄ & caste
4 it into þe well, & So he did'. And onone, as it was casten̄ into þe well, it was meltid' as it had bene wax þat had bene putt in-to þe fire. And when̄ þis new abbott saw þis, onone he renowncid' his abboship̄, & garte chese a noder. And fro thens furth̄ he neu*er*
8 hard þis voice agayn̄.

IX.

Abbas bona monast*er*ij no*n* debet amicis dare.

We rede how som̄ tyme *þer* was ane abbott of Saynt Pantaleus[1] in Colan̄, þat hight Cesari[us], & he had a bruther þat was
12 a m*er*chand'; & eu*er* when̄ þis m*er*chand' come vnto hym̄, he wolde giff hym̄ a grete substance of money of his monasterie. And many yeris þis money at [his] bruther gaff hym̄, he mengid' it w*ith* his awn̄ in his m*er*chandice, & eu*er* his gudis fa[ylid] hym̄, & he loste
16 all þat evur̄ he did'. Not-w*ith*-stondyng, afor̄ his bruther was abbott, he [w]a[s] a wurthie m*er*chand', & was a riche man̄ & he-did' gretelie vnto his bying and his sellyng. So on̄ a tyme þis abbott his bruther sent aft*er* hym̄, when̄ he harde of his rewle, and said'
20 vnto hym̄; "Bruther, whi wastis þou þus vilauslie þi substance & þi gudis bothe vn[to þi] confusion̄ & myne?" Than̄ þis m*er*chand' ansswerd' hym̄ agayn̄ & said', "I liff als skantlie as I can̄, & diligentlie I kepe all my m*er*chandice, and I wote neu*er* how it
24 behappens vn[to me], ffor my felows p*r*ofettis & waxis riche men̄, & I defayle & waxis pure." So he tuke his lefe att his bruther & wente home. And so, as he went hamwerd', he fell into a grete co*m*punccion̄, & trustid' he had done som̄ grete syn̄, þat causid' his
28 gudis to fall away from̄ hym̄ be grevans of all-mighti God. So he avisid' hym̄, and went to a preste and shrafe hym̄, & tolde hym̄ all his life. And þis preste ansswerd' hym̄ & said'; "The money at þou hase taken̄ of þi bruther, it is stoltherye, & it wastis þi
32 money and þi gudis, and *þer*for̄ fro hens furth̄ take no mor̄ money of hym̄, & þou sall do wele enogh̄. And w*ith* þat litle þat is lefte

[1] Harl. MS. Pentaleonis, Arun. MS. Panthaleo*n*is.

the make þi m*er*chandice, & halfe of þi winnyng alway restore agayn vnto þe abbay, ewhils þ*ou* hafe payde agayn att þi bruther lente the, & liff of þe toder halfe of þi wynnyng"; and so he did. And w*ith*-in a while he waxid so riche, at he restorid att agayn þat his bruther had giffen hym; and þan he was a passand riche man. So on a tyme þis abbot had grete m*er*vayle of hym & saide vn[to] hym; "how erte þ*ou* waxen riche so sodanlie, & w*ith*in a while was bod a pure man?" And he ansswerd hym agayn & said; "Bruther abbott, als long as I reseyvid þ[e] substance & þe gudis of þi brethers of the, I was eu*er* pure & bakstad; and þ*ou* did grete syn att gaff me itt, for þ*ou* did bod stale it fro þi brether & gaf me it. And eu*er* sen I forsuke to take swilk stolethery, I hafe abundid & waxin ryche of gudi[s]; and þ*er*for I will no mor of þi money, for þuf att þ*ou* hase it in gou*er*nance, yitt itt is þi brethers als wele as thyne." *et* c^o^.

X.

Abbas in vestib*us et* in calciamentis humilem se debet ostendere.

We rede of ane Abbott off Ceustus ordur, how he on a tyme come vnto Philipp, þat was kyng of Romayns, for dyvers nedis of his howse, for to speke w*ith* hym. So þe kyng beheld his hose & his shone, & þai war passand strayte & clenlie done vppon; and when he had con[s]ydurd þis, he askid þis abbott of whyne he was; and þis abbott ansswerd hym agayn & sayd, "Sur, I am abbott of a full pure howse." And þan þe kyng said agayn vnto hym, "Sur, þat semys wele be your hose & your shone þat your howse is made passand pure, for þai er costios & dere." And w*ith* þis wurd þis abbott was confusid, & neu*er* aft*er* ware so costios hose nor shone, nor so strayte as he did befor.

XI.

Abb*a*tis simplicitas plus p*ro*dest aliqu*ando* Conuentui q*u*am ipsius calliditas. de bona vxore.

We rede how þ*er* was a monk of Clariuall þat was Abbott þ*er*, & his name was Petur, & he was a passand innocent man. So

hym̄ happynd' on̄ a day he[1] was [a]ssignyd' for to go, & a monke *with* hym̄, to speke *with* a knyght þat had tane mykull of þis abbott gudis fro hym̄, and said' þai war his awn̄; and þis knyght
4 mett þis abbott at a place apoyntid', *with* a grete menyay of his kyns-men̄ *with* hym̄. And when̄ þai wer mett, The abbott said vnto þis knyght, "Thow ert a cristen̄ man̄; and *per*for' & *þou* will say[2] of suthfastnes & be þi treuth at þies gudis er þine, I wull trew
8 the, & fro hens furthe speke no more *per*off." And when̄ þe knyght hard' þis he was passand fayn̄, & forsid' litle of suthefastnes, and said' þat on̄ suthfastenes & be his treuthe, þase gudis war his & not þe abbays. Than̄ þe abbott sayd', "thyne be thay"; and þus þai
12 *part*id', & þe abbott lefte hym̄ þis gude. Than̄ þis knyght went home & tolde his wife, and sho as a gude woman̄ was ferd' *per*of, & said' vnto hur husband'; "fforsuthe, Sur, *þou* hase done dissaytefullie agayn̄ yone holie abbott. Be war, for bod if *þou* restor' agayn̄ vnto
16 yone abbott þe gudis at *þou* hase takyn̄ *per*fra, *þou* sall want my felowshup̄"; and þurgh hur cownceil & hur saying he was agaste. And on̄ þe morn̄ he went vnto Clarevall abbay, & come vnto þe abbott, & renowcid all þies gudis & forsuke *þaim*,
20 & restorid' þe abbay agayn̄, and prayed' þe abbott for to forgyff hym̄ þat wrong at he had done vnto hym̄.

Abbas durus ad simplicitatem et hospitalitatem divisioni subiacet. Infra de histrionibus.

XII.

24 ### Abbas infirmis mult*um* debet condescendere.

Som tyme *per* was ane abbott of Cistus, *þat* hight Cesarius, comandid' vnto a monk of his þat was seke, þat he sulde eate flessh; and þis monke obeyid' his com*m*andment, þuff all it was agayn̄ his
28 will, and said' vnto his abbott; "and I *pray* you for charitie þat ye wull vuchesafe to eate flessch *with* me." And' onone þis abbott *grauntid'* & sett hym̄ down̄ be þe monke, & tuke a morsell of [flessc]h oute of þe seke man̄ platir & eate it. So it happend' þat

[1] MS. þai. [2] MS. said.

wit*h*-in ij dayes after, þis abbott went vnto a kurk wharꝑ þ*er* was a maꝑ þat had a fendꝑ in hym̄, and onone as þis abbott saw hym̄, he spak vnto þe fendꝑ & saidꝑ. "O! þou illꝑ spirit! I coniure þe & chargis the þurgh þat charite be þe whilk laste day I ete flesh 4 for my monke sake, at þou tarie here no langer, bod pas furth of þis maꝑ." And onone þis fende fledꝑ & went furth of þis maꝑ, becauce þe fire of charite was so hate þat he myght not suffer it.

XIII.

Abbatissa semp*er* subiectas sibi in dissiplina d*eb*et 8 regere, *et* ad b*ea*tam mariam vi*r*ginem deuocionem habere.

Som tyme þ*er* was a noꝑ þat was ane abbatiss of a grete place, and sho was called gude of gou*er*nans bothe in wurde & dede; 12 & w*it*h a sp*irit*uall luf sho did þe cure þ*at* sho had takeꝑ of hir sisters. & w*it*h grete aw & straytnes, þe co*n*gregacioꝑ att sho had gou*er*nan[s] of, sho co*m*pellidꝑ to kepe þ*er* ordur. Notw*it*hstondyng, þurgh entysing of þe devull, sho lete hur carvur, þat was hur awꝑ 16 syb-maꝑ, hafe at do w*it*h hur, so þat sho conseyvid and was w*it*h childe. And for all þ*at*, yit sho lett nott, bod kepyd diligentlie emang hur susters þe rigur of disciplyne. Thaꝑ it happend þat sho wex grete & drew nere hur tyme, & hur susters þe non*n*ys 20 purseyvidꝑ, & was passandꝑ fayꝑ þ*er*of, becauce sho wa[s] so strayte vnto þai*m*, at þai myght have a cauce to accuse hur in. And hur accusers gaite write vnto þe bisshop̄ & lete hym̄ wete þ*er*of, and desiridꝑ hym̄ to coꝑ vnto þ*er* place and see hur. So he 24 grawntidꝑ, and þe day of hym̄ com*m*yng drew nere. And þis abbatis, þat was grete w*it*h childe, made mekull sorow & wiste neu*er* what sho might do. And sho had a p*r*ivay chapell w*it*h-in hur chawm*er*, þ*er* sho was wunt daylie als devoutlie as sho cuthe 28 to say our ladie matyns. And sho went in þ*er* & sparridꝑ þe dure vnto hur, and fell devoutelie oꝑ kneis beforꝑ þe ymage of our ladi, & made hur prayer vnto hur, & wepid sore for hur syꝑ and besoght vr ladie for to helpe hur & safe hur, þat sho war not shamydꝑ 32 whenꝑ þis bisshop̄ come. So in hur p*r*ayers sho happendꝑ to fall

on̄ slepe, and our ladie, as hur thoght, apperid̄ vnto hur w*ith* ij angels, & comfurthid̄ hur & said̄ vnto hur in þis man*er* of wise; "I hafe hard̄ þi p*r*ayer, and I hafe getten̄ of my son̄ forgifnes of þi
4 syn̄, & delyverans of þi co*n*fusion." And onone sho was delyvur of hur childe, & our ladie chargid̄ þies ij angels to hafe it vnto ane h*er*mett, & chargid̄ hym̄ to bryng it vp̄ vnto it was vij yere olde; and þai did as sho com*m*aundid̄ þai*m*; & onone our̄ ladie vanysshid̄
8 away. And þan̄ þis abbatiss wakynd̄ & grapid̄ hur selfe, & feld̄ hur selfe delyvurd of hur childe, & hole & sownde; & sho thankid almighti God & our̄ blissid̄ ladie þat þus h[ad] delyvurd̄ hur. In þe mene while on̄ a day, þis bisshop̄ come & went into þe chapitr̄
12 howse, & callid̄ all̄ þe nonnys aforn̄ hym̄; & þis abbatis wold̄ hafe gone vp & sett hur in hur stede be þe bisshop̄ as sho was wunte to do; and þis bisshop̄ reprovid̄ hur & chargid̄ hur to go furth of þe chapitr̄, & said̄ sho was not wur[thi] to be þ*er*-in. & when̄ sho was
16 gone he sent ij clerkis aft*er* hur to examyn̄ h[ur], & to serche whethur sho wer w*ith* childe or noght; & þai cuthe fynde no takyn̄ on̄ hur þ*a*t sho sulde be w*ith* childe. And þai come vnto þe bisshop̄ & tolde hym̄ þat sho was innocent of þat at sho was accusid̄ of.
20 Neu*er*-þe-les þis bisshop mystristid̄ þai*m*, & trowid þai had takyn̄ som̄ money of hur, & he said̄ he wolde serge hur hym̄ selfe; & so he did, & he cuthe not fynde in hur no synge þat sho sulde be w*ith* childe. And þan̄ þis bisshop̄ fell̄ downe befor̄ hur on̄ his kneis,
24 & askid̄ hur forgifnes of þe wrong at he had done vnto hur; and all̄ þai*m* þat had accusid̄ hur, he chargid̄ at þai sulde be putt oute of þe place. And þis abbatis besoght hym̄ nay, and forgaff̄ þai*m* at þai had saide vppon̄ hur. And þan̄ sho tuke þis bisshop̄ in
28 confession̄ & tolde hym̄ all̄ how it had happend hur, & how owr̄ ladie had delyverd̄ hur; and þis bisshop̄ had grete m*er*vayle þ*er*of, & sent þies ij clerkis vnto þis hermett to luke if it wer so or noght. & þai broght þe bisshopp̄ wurd fro the h*er*mett, þat ij yong men̄
32 had broght hym̄ þis childe, & said̄ þat our ladie com*m*aundid hym̄ to kepe it vij yere. And when̄ it was vij yere olde, þis bisshop tuke it & garte putt it vnto þe skule, & it encrecid̄ gretelie in vertue & con*n*yng, vnto so mekull̄ þatt when̄ þis bisshop̄ decesid̄, he was
36 made bisshop̄ after hym̄ nexte succedyng.

XIV.

Abb*a*tissa pura *et* mu*n*da debet esse corpore *et* temptacionib*us* omnino resistere.

We rede be tellyng of olde fadurs, how þat þ*er* was a holie abbatis, and sho was gretelie vexid̄ xiij yere w*ith* þe syñ of forny- 4
cacioñ, & eu*er* wheñ sho was tempid̄ sho prayed all̄-myghti God̄ to send hur strenth to w*ith*stond̄ þis temptacioñ, & not for to mofe it away. So oñ a tyme þe spiritt of fornycacioñ apperid vnto hur bodelie & said̄; "þou hase ou*er*-com*me*ñ me." & sho ansswerd̄ agayñ 8
& said̄, "I hafe not ou*er*com*me*ñ þe, bod my Lord Ie*s*u Criste hase ou*er*com*me*ñ þe." *et c*ᵒ.

XV.

Abbatissa no*n* debet esse in vestib*us* *et* lectis nimis delicata. 12

We rede in a fable how at þe lopp̄ & þe gutt oñ a tyme spak to-gedre, & emang þ*er* oþ*er* talkyng, athir of þai*m* askid̄ other of þ*er* lugyng, & how þai war herberd̄ & whare, þe night next befor̄. And þe lopp̄ made a grete playnte & said̄, "I was herberd̄ in þe bed 16
of ane abbatice, betwix ij white shetis, opoñ a softe matres, & þ*er* I trowed̄ to hafe had gude h*er*berie, for hur flessh̄ was fatt & tendre, & þ*er*of I trowid̄ to hafe had̄ my fyll̄. & furste, wheñ I begañ[1] for to bite hur, sho begañ to cry & call̄ oñ hur maydyns, and wheñ 20
þai come, onone þai lightid̄ candels & soght me, bod I hid̄ me to þai war gone. & þañ I bate hur agayñ, & sho come agayñ & soght me w*ith* a light, So þat I was fayñ to lepe oute of þe bed̄. And so all̄ þis nyght I had no reste, bod was chasid̄ & charrid̄ 24
& vnnethis gatt away w*ith* my life." Thañ ansswerd̄ þe gowte & said̄, "I was herberd̄ in a pure wom*m*ans howse, & onone as I prikkid̄ hur in hur thomble ta, sho rase & uettid̄ a grete boll̄ full̄ of clothis, & went w*ith* þai*m* vnto þe watir, & stude þ*er*- 28
in w*ith* me vp to hur kneis; so þat, what for calde & for holdyng in þe watir, I was nere-hand̄ slayñ." And þañ þe lopp̄ said̄,

[1] MS. *repeats*, furste.

"This night wiꝗ we [cha]nge ouꝛ herbery"; & so þai diḋ. & oñ þe morñ þai mett agayñ; & þañ þe lopp̄ saiḋ vnto þe gowte, "þis night hafe I had gude herberie, for þe wommañ þat was þine oste
4 yisternyght was so werie and so yrke, þat I was sekurlie herberd wiꝗ hur, & eate of hur blude als mekuꝗ as I wolḋ." And þañ ansswerḋ þe gutt & said vnto þe lopp̄, "þou gaff me gude cownceꝗ yistrevеñ, for þe abbatiss vnder-nethe a gay couerlade, & a softe
8 shete and a delicate, couerde me & nurisshiḋ me aꝗ nyght. & als sone as I prikkid in hur thomble ta, sho wappid me in furris, & if I hurte hir neuer so iꝗ, so lete me alone, & laide me in the softests place of þe beḋ, & tribulde me nothyng. And þerfoꝛ als
12 lang as sho liffis I wil[l] be herberḋ wiꝗ hur, for sho makis mekiꝗ of me." And þañ saiḋ þe lopp̄, "I wuꝗ be herberḋ wiꝗ pure folke als lang as I liff, for þer may I be in gude reste & ete my fyꝗ, & no bod[ie] lett me." And þus þe gowte abade wiꝗ riche folk &
16 þe lopp̄ wiꝗ pure folk. *et c⁹.*

XVI.

Abscondere. Abscondere debet mulier pulcritudinem suam ne aliquis in eam offendat.

Eaclides[1] tellis how att þer was a maydeñ whase name was
20 Alexandria, þat garte cloce hur selfe in a grete grafe, & tuke hur meat att a little hole, to so mekuꝗ þat x yere to-gedyr sho saw neuer nowder mañ nor wommañ, nor shewiḋ nevur hur visage to no creatur. So oñ a tyme, þer come a mañ vnto hur hole, & spirriḋ
24 whi sho was closiḋ þer & wolde not comñ oute. And sho ansswerḋ agayñ & saiḋ, "Somñ tyme þer was a yong mañ þat lukiḋ oñ my fayrehede, & þurgh þat luke his saule was hurte wiꝗ syñ; & þerfoꝛ or I sulde be sene for to hevie any mañ, me had leuer be closiḋ
28 in þis grafe als lang as I liff, þañ for to noy þe saule þat is made vnto þe liknes of almighti God." And þañ þis mañ askid hur how sho might liff so; Sho ansswerḋ agayñ & saiḋ, "fro þe begynyng of þe day I faꝗ in hand wiꝗ my prayers, & forther-moꝛ of þe day I wurk
32 lyne werk, and þañ I þink of holie martyrs, confessurs, & virgynnys,

[1] Latin MSS. Heraclides.

and þañ I take me meate & drynk; and þañ again evyñ I go to ryste, & þ*er* I wurschup̃ allmyghti God. And þus I abide þe ende of my life w*ith* a gude hope, & a belefe þ*at* I sall̃ be savid oñ þe day of dome." *et* c⁹. 4

XVII.

Absolucio. Absolucio eciam valet post mortem.

We rede of a monke þat hight Hub*er*tus, whilk þat whe*n* he sulde dy, he askid straytlie þat þe abbott myght com̃ vnto hym̃ & assoyle hym̃, as he did other of his brether þat dyed. And þis abbott was 8 fro home, & in þe mene while [þis] monke deyed. And whe*n* þe abbott come home þai tellid hym̃, and þis abbo[tt] went vnto þe altar þ*er* þis monk was berid, & sett hym̃ dow*n* oñ his kneis & p*r*ayed for hym̃. And as he satt in his p*r*ayers, hym̃ þoght þis 12 monke rase oute of his grafe & come vnto hym̃, & said, "Benedicite!" right as he had bene o life, and askid a due absolucio*n*. So þis abbott, gretlie astonyd þ*er*-w*ith*, Said, "miseriatur tui *et* c⁹, *et* absolu-c*io*nem." And þañ þis monk askid hym̃ penans. And þis abbott 16 wiste neu*er* whatkyñ penance sulde be giffe*n* vnto þai*m* at wer deade; and he com*m*andid hym̃ þat he sulde be in purgatorie vnto he had said a mes for hym̃. And whe*n* þe monk hard þis, he cryed so horrible, þat all̃ þe abbay hard, oñ þis man*er* of wise; "O! 20 þou mañ w*ith*-oute m*er*cie! þat hase com*m*andid me to be so long in þe grete payñ of purga[*to*]rie[1]." And w*ith* þat he vanysshid away.

XVIII.

Absolucio ad-huc valet post mortem. 24

We rede in þe life of Saynt Gregur how at þ*er* was ane abbott of a monast*er*ie off Saynt Gregories, and he come vnto Saynt Gregur & tolde hym̃ how þ*at* he had a monk in his place þat vsid for to cone mony vnder-nethe þe erth̃, & wolde not lefe it for no 28 com*m*andmente. And Saynt Gregur sent for hym̃, & chargid o payñ of cursyng to lefe it. So w*ith*-in a while after, þis monke dyed, & Saynt Gregur wuste nott. And whe*n* he was enformed þ*er*of,

[1] MS. purgarie.

he was wrothe þat þis monke diedʼ vnasoylidʼ. And he wrote his absolucion̄ in a scrow of papir to assoyle hym̄ of þe saidʼ sentans of cursyng, and gaff it vnto ane of his dekyns, & com*m*andidʼ him
4 to go vnto þis monke grafe þ*er* he was beridʼ, & rede it ou*er* hym̄. And he did so, and vppon̄ þe nyght aft*er*, þis monk þat was deade apperidʼ in a vision̄ vnto his abbott, & tolde hym̄ þ*at* fro he was dede vnto he was asoylidʼ he was in grete payn̄, bod fro þe howr̄
8 þat he was asoylidʼ he went vnto blis, & was delyverdʼ of all̄ his payn̄. *et* c^{o}.

XIX.

Abstinencia. Abstinencia debet esse discreta.

We rede in 'Collacionib*us* P*atru*m,' how þat a gude halie abbott,
12 þ*at* hight Moyses, on̄ a tyme saidʼ of hym̄ selfe in þis man*er* of wise; "I remembre so for to hafe dispysidʼ þe appetite of mete & drynke, so at ij dayes or iij, mete nor drynke was neu*er* in my mynde. And I hafe so abstenyd me fro slepe, not-w*it*h-stonding I was
16 attemptidʼ gretlie þ*er*to be þe devull̄, þat many nyghtis & many [*dayis*][1] I slepidʼ neu*er* a dele, bod bad my prayers vnto almyghti Godʼ. And yitt I felidʼ my selfe, þat I had dyvers tymys mor̄ hurte w*it*h outrage takyng of meate & drynk & slepe þan̄ w*it*h
20 abstinens þ*er*off." Bod monk*is* er not so now o dayis, for or a monk wantidʼ now ane howr̄ slepe, or a negg of his s*er*ves in his dissh̄, hym̄ had levur þat his howse was in xx li dett. And so war nott monk*is* in olde tyme[2].

XX.

24 Abstinencia sing*u*laris in com*m*itate est rep*r*ehensibilis.

We rede in a buke þat is callidʼ 'Vitæ[3] P*atru*m,' how on̄ a tyme, all̄ þe monkis þat was in ane abbay opon̄ a solempne fastyng-day
28 ete sam*en* in þ*er* fratur. And emang þai*m* þ*er* was one þat bad bryng hym̄ salte, for he ete no bulidʼ meate. And he þat he bad bryng hym̄ salte was occupiedʼ w*it*h oþ*er* laburs, and forgatt to

[1] Latin MSS. ut p*er* p*lu*res dies ac noctes.
[2] This tale is very different from the Latin version.
[3] MS. Vitas.

bryng hym̃ itt; & þañ þis monk callid' þ*er*-fo' agayñ. And þis s*er*vand c*r*ied vp opoñ hyght and bad som̃ mañ bryng salte vnto þis monke, for he ete no bulid' mete. And þañ rase vp one alde monk & said' vnto þis monk þ*a*t callid' for salte; "Bruther, it had 4 bene mo' expedient vnto þe þis day for to hafe etyñ flessh̃ in þi celł, þañ for to hafe made þis voyce of þine abstinence emange so many of þi brethir."

XXI.

Abstinencia mod*er*ata p*ro* loco et t*em*pore displicet diabolo. 8

Jacobus de Vet*r*iaco[1] tellis how þ*a*t þ*er* was a holie Saynt þat hight Maria de Oginiez, whilk þ*a*t oft sithes punysshid' hur selfe w*it*h grete abstinence. So oñ a tyme sho refresshid' hur w*it*h 12 mete, & as sho satt etand sho was war[2] of þe devułł; & w*it*h a grete [con]tenans & ane angrie he said' vnto hur, "Beholde þis glutoñ! how ferventlie sho etis!" And sho satt stiłł & vmbethoght hur, & knew his falssett weł enogh̃, & ete oñ. & eu*er* þe 16 devułł wolde hafe lett hur for to hafe etyñ, becauce he wulde sho had dyed for defawte; and ay þe mo' he lett hur to ete, þe mo' sho ete. And he saw at sho wolde not lett to ete for hym̃, bod' at ay þe langer he laburd hur, þe more sho ete. [&] w*it*h a grete 20 crying & a noyse he vanyshid' away fro hur, & neu*er* aft*er* trubled' hur nor did' hur harm̃.

XXII.

Admirabilis abstinencia.

We rede in 'Vitis[3] P*atrum*' how þ*a*t þ*er* was a gude holie alde 24 mañ, & xl yere he drank nevur; & evur he wulde take a vessełł & fulfiłł it w*it*h wyne & hyng it in his chawm[re] þ*a*t he mott daylie se it. So oñ a tyme his brethir askyd' hym̃ whi he did so, and he ansswerd agayñ & said', "I do it to þis entent, þ*a*t whe̅ 28 I se þat þing at I desire, þat w*it*h abstinens þ*er*of I may suffre mo' payñ; and so of almyghti God I sałł have more mede."

[1] MS. Vet*r*iano. [2] *After* war, vi, *erased*. [3] MS. Vitas.

18 23. *Abstinence checks Greed*, 24. *the Devil*, 25. *Stray Thoughts.*

XXIII.

Abstinencia refrenat concupiscenciam in re habita que fuerat concupita vel desiderata.

We rede ex 'Dictis Patrum' how þat þer was som̃ tyme a man̄
4 of religion̄, þat be temptacion̄ of þe devull̄ covett gretle to ete spyce. So on̄ a tyme he boght hym̄ spice, & wulde not ete þerof, bod hang it befor̄ hym̄ þat he mott se itt. & becauce he wolde not be ouercommen̄ with covatice þerof, he wolde neuer eate þeron̄
8 nor tuche itt, Bod euer when̄ he saw itt, punysshid̄ his body þerwith becauce þat it desirid̄ it.

XXIV.

Abstinencia interdum vincit diabolum inpugnantem.

We rede in 'Vitis[1] Patrum' how at þer was a freer þat was so
12 gretelie tempid̄ with þe devull̄, þat euer-ilk day, at iij of þe bell̄, he fell̄ into so grete a honger, þat he myght not suffer it. So on̄ a tyme he said̄ vnto hym̄ selfe, "Benedicite! how is it with me, þat I am̄ so turment with suche a honger at iij of þe bell̄ in þe
16 mornyng, so þat I may nott forbere meate no day vnto vj of þe clokk, or ix, or none?" And euer-ilk day befor̄ none, not-withstondyng all̄ þis honger, he wuld̄ say his matyns, his mes, & his oþer prayers[2] ilk day or he ete any meate, as þe rewle of his religion̄
20 askid̄, and þan̄ he wulde sett hym̄ down̄ & take hym̄ meate; and þus he did̄ many day. So on̄ a day when̄ he had bene at his prayers, he walkid̄ vp & down̄ in a garthyn̄, & hym̄ thoght þer come so swete a savur oute of his parcell̄ bed̄ & his erbis, þat he
24 was so replete þerwith þat ij or iij dayes hym̄ liste nevur at e[ate]. And yit hym̄ thoght þat he was als strong of hym̄ selfe as he had etyn̄ sufficient at evur-ilk mele tyme. *et c*ᵒ.

XXV.

Abstinencia a nimis potu reddit hominem cautum
28 in consilijs et facundum in verbis.

Helinandus, a grete clerk̄, writand̄ of þe life & maners of one þat hight Romulus, þat was one of þe foundors of Rome, wrate

[1] MS. Vitas. [2] MS. prayes.

on̄ hym̄ in þis man*er* of wise & said', þat agayns þis Romulus sul'd' go vnto þe cownceil howse, he wold not drynke, & in-esspecial wyne, bod in esy quantitie iij dayes befor'. So on̄ a tyme a gude man̄ of Rome, þat purseyvid his condicion̄, said' vnto hym̄, "Thow 4 Romull*us*! and al men̄ did' as þ*ou* duse, wyne sulde not be in Rome in so grete dayntie as it is. For & no man̄ wolde drynk no mor' þ*er*of þan þ*ou* Duse, it sulde not be so dere as it is." *et* c^o^.

XXVI.

Abstinencia indiscreta est nimis p*er*iculosa. 8

Cesarius tellis how a devul in liknes of ane aungel apperid' evur-ilk day vnto a monke when̄ he was at his meate, & shewid' hym̄ alway halfe a lafe, & bad hym̄ no mor' bod þat. And þe monke did evur as he bad hym̄, & w*ith*-in a shorte while he wex passand 12 wayke. And þ*er* fel a swyngyllyng in his hede þat he wex fonde w*ith*, & mad as a guse; & so he contynued vnto he deyid'. *et* c^o^.

Abstinencia a carnib*us* est necessaria. Infra de gula.

XXVII.

Abstinencia. Abstinentib*us* deus p*ro*videt de necessarijs. 16

Saynt Gregorie tellis how þat ane abbott, þat hight Honoratus, & his fadur & his moder, on̄ a tyme made a feste vnto his frendis. And þ*er* was at þis feste a childe þat was ane of his kynsmen̄ þat 20 satt att þe burd', and when̄ þai bad hym̄ eate flessh, he wolde eate none, for grete abstinens þ*at* he vssyd'. And þai þat satt abowte lowgh at hym̄, & askid' hym̄ in skorn̄, sen̄ he wolde nott ete flessh, if he wold' eate any fyssch. & he ansswerd' agayn̄ & said', "Ya." 24 & he had it. And in þe mene while at þai talkid þus w*ith* hym̄, happend þai*m* want watir; & þan̄ þ*er* mawnciple went vnto þe wel & drew watir. And as he was drawand', þ*er* happend' of Sodentie a fyssh to com̄ in-to þe bukett, & þat a grete; & he 28 was fayn̄ þ*er*of, & broght it in & lete þe abbott se itt. & þe abbott

garte sethe it, & it was so foysonable þat it fande þe childe and alt at was att meate fyssh enogh at a mele. *et c*^{o}.

Accepcio p*er*sonar*um*. Accepcione p*er*sonar*um* multi
4 decipiuntur. Infra de iudicio humano.

XXVIII.

Accidia. Accidia multos retrahit a bono op*er*e.

Cesarius tellis how þat a monk on a tyme was so tempyd w*ith* sleuthe & slugisnes, þat evur when he sulde rise vnto matyns, he
8 was eu*er* stryken into a grete ferdnes & a fayntnes, to so mekult þat he supposid hym selfe þat it was a sekenes. & ilk nyght, when his brethir went to matyns, he happed his hede w*ith* clothis & lay stilt. So it happend on a gude night, alt his brether, when þai
12 hard þe belt, rase & went to matyns. And when þai wer gone, he thoght he wold ryse & go w*ith* þai*m*, & bukkled vpward. And onone þis slugisnes come on hym, & causid hym lay hym down agayn & happ hys heade. And sodanle he hard a voyce þat was
16 vnknowen to hym, as hym þoght, speke vnder his hede, & said, "Noli surg*er*e; noli sudore*m* tuu*m* int*er*ru*m*pere. Rise nott, bod ly stilt, & lett not þi selfe to swete; for & þou do, it wilt hurte the." & þan he was halfe agaste, & liftid up his hand & saynyd hym.
20 And onone it smate in his mynd þ*at* it was bod ane illusion of þe devult & a fantasie, & onone he rase vp & went to matyns w*ith* hys brether. And fro thens furth, he was neu*er* slugissh to rise & go vnto Goddis serves, nor þ*at* fayntnes nor þ*at* swete come
24 neu*er* on hym aftre.

Accidia in or*ati*o*n*e est vitanda. Infra de dormire
in or*ati*o*n*e.

XXIX.

Accidia causatur frequent*er* ex eo q*uo*d homo
28 ociosus no*n* cogitat circa vtilia aliqua.

We rede In 'Vitis [1] P*at*ru*m*' vnto þ*er* was ane man of religion þat sayd vnto his bruther þ*at* was ane olde man, "what salt I do? for

[1] MS. Vitas.

I sit in my celł & duse noght, bod is made slugis w*ith* slewth."
Than̄ þis olde man̄ ansswerd hym̄ & sayde, "hase þou not sene
turment þat is for to com̄? for & þou pryntid þai*m* in þi harte,
and þi Celł war fułł of wormys evyn̄ vnto þi nekk, þou sulde suffer 4
it pacientlie & be nothyng slugyssh̄ þ*er*w*ith*, bod take it mekelie."

XXX.

Accusacio. Accusat demon p*eccat*ores et scribit p*eccata* eor*um*.

Saynt Bede tellis in 'Gestis Anglor*um*,' how at þ*er* was a knyght 8
in Englond þ*at* was a dughti man̄ in armys, bod he was corrupte
in maners. And on̄ a tyme hym̄ happend to fałł passand seke.
And þe kyng come vnto hym̄, & comforthed hym̄, & bad hym̄ be of
gude chere. And [he] ansswerd agayn̄ & said þat he myght nott, 12
ffor he was passand ferd þat hys seknes suld cover on̄ hym̄. And
þe kyng come to hym̄ a nod*er* tyme & co*m*furthed hym̄, & bad hym̄
take gude harte vnto hym̄ & be of gude chere. And he ansswerd
agayn̄ & said þ*at* he myght not, for it was to late, for he said; 16
"I am̄ demyd & dampnyd; ffor a litle while or ye come in, [þer]
was here ij fayr yong men̄, and one sett hym̄ at my bed hede, & a
noder at my fete. And þai said, 'This man̄ mon̄ dye. And þ*er*for
lat us se if we hafe any right in hym̄.' And þe tone of þai*m* tuke 20
oute of his bosom̄ a buke writtyn̄ ałł w*ith* gold letters. And
he soght ałł þe buke þurgh̄, & he cuthe fynd nothyng of me bod a
few gude dedis þat I did in my yowthed, or I cuthe syn̄ deadlie; &
þ*at* he shewid me, & I was passyng glad þ*er*off. And þan̄ þ*er* 24
come in ij fowle fendis, & þe tane of þai*m* broght w*ith* hym̄ a grete
blak buke, and þ*er*-in was wretten̄ ałł þe evułł dedis þat evur I did.
And þai said vnto þies ij angels; 'wharto stond ye here al day w*ith*
hym̄ þis? ye hafe no right in hym̄, for þis many yeris was þ*er* 28
nothyng of hym̄ wrettyn̄ in your buke.' Than̄ þe angels ansswerd
& sayd, 'Thai say suthe, & þ*er*for go we hyne.' And þis done, þies
fendis cuttys me in sonder w*ith* ij sharpe swerdis; and þe tone
begynys at my fute, and þ*at* other at my heade, & þai smyte 32
me now on̄ myne eyn̄, & I hafe loste my sight, and now fro my fute

þai com̃ vnto my harte." And whem̃ he had þus said̃ he swelte, *et* c⁹. This tale is gude to tell̃ agayns þai*m* þat er slaw in penance doyng, or at will̃ not lefe sym̃ or it lefe þai*m*. *et* c⁹.

4 ¶. Accusat Ange*lus*. Infra ffideiussor.
¶. Accusat demon. Infra demon.
¶. Accusant S*ancti*. Infra Ep*iscopus*. ii.

XXXI.

¶. Accusare fr*atr*em no*n* expedit semp*er*.

8 As holie fadurs tels, we rede how þ*er* was a holie religious mam̃, þat askid̃ his abbott, þat hyght Josepħ, & said̃; "And I se my bruther do a tryspas, it is gude vnto me to laym̃ itt?" And þam̃ þis old Abbott ansswerd̃ hym̃ agaym̃ & said̃, "Whem̃ som̃ evur we
12 hide þe sym̃ of owr̃ bruther, almighti God hydis owr̃ sym̃, & whem̃ som̃ evur we vtter þe synys of owr̃ brether, þam̃ almightti God vtters our̃ sym̃." This tale is gude to tell̃ vnto þai*m* þat luffis to sklander þ*er* evym̃ cristem̃. *et* c⁹.

XXXII.

16 Accusacio frequent*er* est falsa.

We rede de S*ancta* Marina, how at þ*er* was a seculer̃ mam̃ þat had a dogh*ter* alone, & no ma childer. So om̃ a tyme he betuke þis barm̃ vnto his fadur to kepe, and went hym̃ [se]lfe vnto ane abbay
20 & made hym̃ a monke. And whem̃ he had bene þ*er* a while, eu*er* whem̃ he thoght of his yong doghter he was passand hevie. And whem̃ þe abbott pursayvid̃ þis, he askid̃ hym̃ whi he was so hevie & so sad̃. And he fell̃ dowm̃ vnto hym̃ om̃ his kneys wepand,
24 & said̃, "ffadur abbott! I hafe a scm̃ þat I hafe lefte in þe cytie, & evur whem̃ I thynk opom̃ hym̃, my harte is sore & passand hevie." And yitt he wold̃ not tell̃ hym̃ þat it was a dogh*ter*, bod at hit was a som̃. And þe Abbott bad hym̃ go þ*er* for̃, & bryng it into þe place,
28 & kepe it w*ith* hym̃, & giff it meate & drynk, & lerm̃ itt. And so he did̃, and cled̃ it in mans clothyng & callid̃ it Marinus. And he warnyd̃ þ*at* om̃ no wyse no mam̃ sulde know þat it wer a wom*man*,

for drede þat it fell in-to temptacion of þe devull. And when sho was xvii yere olde, þis monk hur fadur dyed, and sho was lefte alone. & no man knew bod at sho was a man, & eu*er*-ilk bodie luffid hur. So on a tyme sho was made ane offisur in þe abbay, 4 for to folow þ*er* car & lede wud & fewell vnto þ*er* brewhowse, & so sho did; and ilka nyght sho lay in þe brewhowse. So on a tyme þe brewster doghter happend to be w*ith* childe w*ith* a knyght at s*er*vid þe abbott, and in þe mene while þis Marinus was made a 8 bruther of þe place, & sho said þ*at* he was þe fadur þ*er*of, & had getten it. And þe abbott garte call þis Marin*us* furth, & examynd hym whethur þat he had done þis dede or noght. And þan þis Marin*us* ansswerd w*ith* a grete sighyng & said, "ffadur abbott! 12 I hafe synnyd, & I ask penance for my syn, & I p*r*ay you & all my brether to pray for me." And þan þe Abbott wex wrothe w*ith* hym & putt hym furth of þe abbay, and feste hym be þe fute w*ith* a chyne w*ith*-oute þe abbay yate, and all men mott wonder on 16 hym, & wolde lat no man giff hym meate bod att he beggid for Godd*is* sake of þai*m* þat come in & oute. And when þe childe was att spanyng, þis brewster doght*er* broght it vnto hym & lefte it w*ith* hym. And þis holie virgyn Marin*us* tuke it w*ith* gude 20 will, & w*ith* meate & drynk at þai at come in & oute gaff hur, sho broght it vpp, þuf all it war a noder mans & not hurs. So at þe laste hur brethir had co*m*passion of hur, & besoght þ*er* abbott, att he wold forgiff hur hur trespas, trustyng alway at sho was man & 24 no wom*m*an, ffor sho had þan bene feste at þe yate v yere. And þis Abbot forgaff hur at requeste of his brethir, & tuke hur in & garte putt hur vnto al man*er* of vile occupasions w*ith*-in þe abbay, & to be s*er*vand vnto evur eman; & sho was so, & tuke 28 it plesandlie. So w*ith*-in[1] a while sho dyed; and when þis abbott saw at sho was deade, he said vnto hys brethir, "Loo! now may ye se whatkyn a syn sho did, & yitt sho shrafe hur neu*er* þ*er*of, nor askid forgifnes." And þan he com*m*andid wassh hur bodie, 32 & berie hur far fro þe abbay. And when þai wasshid hur & fand þat sho was a wom*m*an, þai weppid & made grete sorow becauce þai turment hur, þat was a wom*m*an of so gude con*ver*sacion &

[1] *After* w*ith*, *some letter erased.*

penance, so vnrightwuslie. And whem̃ þe abbot saw at sho was a wom*m*an̄, he felł opon̄ his kneis & bett opon̄ his breste, and besoght hur of forgifnes, and com*m*andid' þat hur bodie sulde
4 be berid' in þe kurk, in ane oritorie. And opon̄ þe same day þis damyselł at bare þis childe was vexid' w*ith* a fend', & come vnto þe abbay & askid' m*er*cy at hur grafe; & þ*er* sho was delyverd, and grawntid' who aght þe child'. & þ*er* sho abade in þe oratorie vij
8 dayes, & þan̄ sho was delyverd'. And in þ*at* same oratorie vnto þis day, be meretti*s* of þis holie vi*r*gyn̄, is many wurthi meracle done, þurgh v*er*tue of God' & þis holie maydyn̄.

Adu*er*sitas. Adu*er*sitas p*re*sens est aliqu*ando* signu*m*
12 boni. Infra de p*ro*sp*er*itate.

Adoracio. Adorari debet corpus Chr*ist*i in om*n*i loco. Infra de milite. v.

XXXIII.

Adulator. Adulator frequ*enter* honoratur, *et* verax
16 homo contempnitur.

Esopus tellis in his fables, how þ*er* was ij men̄, ane a trew man̄ & a nod*er* a lyer. And þai come to-gedur in-to þe region̄ of apis. And emang þai*m* was a chefe ape, þat satt in a hye sete þat was
20 ordand for hym̄ emang ałł þe tod*er* apis. And he askid' þai*m* many questions; emang*is* ałł o*þer* he said' vnto þai*m*; "Quis su*m* ego? who am I?" And þis lyer ansswerd' agayn̄ & sayd', "Sur, þou erte ane Emp*er*our, & þies abowte þe er þi duk*is* & þine erlis & þi
24 barons⁹." And onone as he had þus said', þis ape com*m*andid' hym̄ to hafe a grete reward. And þan̄ þis trew man̄ saw how þis lyer was rewardid', and said' p*r*ivalie vnto hym̄ selfe, "Now, sen̄ he þis at did bod make[1] a lye hase had suche a grete reward', I mon̄[2] hafe
28 a grete reward' for my suth saying." And þan̄ þis ape askid' þis trew man̄ & said', "who am I?" And he ansswerd' agayn̄ & said', "Thow ert bod ane ape, and ałł þies o*þ*er apis er like þe." And onone as he had þus said', he com*m*andid' ałł þe tod*er* apis for

[1] MS. made. [2] MS. *repeats*, mon̄.

to bite hym̄ & skratt hym̄ w*ith* þ*er* tethe & þ*er* naylis; & so þai did̄, to he vnnethis gatt away w*ith* his life. This tale is gude to tell̄ agayn̄ flat*er*ers, & agayns þai*m* þ*at* wull̄ here no thyng bod at is to þ*er* plesur. 4

XXXIV.

Adulator no*n* est audiendus.

We rede how som̄ tyme a man̄ þat hyght Seutonius, þat was a grete lord̄, on̄ a tyme was at a gam*en* in þe Emp*er*our p*r*esens, and þe E*mper*our com*m*ond̄ & talkyd̄ w*ith* his meneyay; & emang 8 all̄ his oþ*er* saying, he sayd̄ þat þis Seutonius was a gude lorde, and ane evyn̄ & a iuste. And his meneya was glad þ*er*of þ*at*[1] þe Emp*er*our com*m*andid̄ þ*er* maist*er*, & callid̄ hym̄ lord̄. And on̄ þe morn̄ when̄ he was com*m*en̄ home vnto his place, þo þat callid̄ 12 hym̄ lord̄, he was passand wrothe w*ith* þai*m*, & made a decre & bad þai*m* neu*er* call̄ hym̄ lord̄, for, he said̄, þ*er* was no lord̄ bod one.

Adulator ho*min*em sup*r*a se[2] frequent*er* p*er* mendacium extollit. Infra de Augurrio. iij°. 16

XXXV.

Adult*er*ium. Adult*er*a vxor no*n* est tenenda.

We rede how þat one þat hight Genulphus[3] in Frawnce, boght a well̄, & he was a wed man̄ & he was a holie man[4]; & when̄ he come home in-to Burgundie þ*er* he dwelte, he fand̄ þe same well̄ 20 sprongen̄ in his garthen̄. So on̄ a day, þis Genulphus[3] & his wife walkid̄ sam*en* in þ*er* garthyn̄ & sett þai*m* down̄ be þe well̄; & he reprovid̄ hur for avowtrie, & said̄ it was tellid̄ hym̄ at a noder man̄ held hur beside hym̄; & sho denyed̄ it & said̄ nay. Than̄ he said̄ 24 vnto hur; "Bare þine arm̄ & take vp a little stone in þe bothom̄ of þis well̄, & if þine arm̄ com̄ vp vnhurte I sall̄ trow at þou ert innocent of þis at is put on̄[5] the." And sho trowed at sho had bene sekur enogh̄, & showid̄ in hur arm̄ in-to þe well̄. And when̄ 28 sho drew it oute, it was as it had bene scaldid̄ w*ith* þe fyre. And

[1] *After* þat, his mene, *erased.*
[2] MS. *repeats,* sup*r*a se.
[3] Lat. MSS., Gangulphus, Gengolphus.
[4] MS. *repeats,* & a wed man.
[5] MS. *repeats,* on.

þan þis holie man said vnto hur; "Lo! now aperis þe treuth of þi falssett, and *þerfor* fro hens furth *þou* sall neu*er* be my felow." & he devidid his gude in two & gaff hur þe to halfe, & lete hur
4 dwell be hur one. And w*ith*-in a litill whill a clerk þat held þis Genulphus[1] come to hym on a nyght when he lay slepand in his bed, & slew hym. And when he was berid he did m*er*acles. And when his wife hard tell at he did m*er*acles, scho skornyd hym
8 & said on þis man*er* of wise; "It is als trew at Genulphus duse m*er*acles, as it is at myne ars syngis." And onone hur ars made ane vglie noyse, and wolde not lefe for noght sho cuth do. And evur after, opon þe fryday at hur husband suffred m*ar*tyrdom on, 12 wekelie when sho spakk any wurd, hur ars began to syng & make ane vglie noyse, & wold neu*er* lefe it on þe fryday whils at sho liffid. *et c*^{o}.

XXXVI.

Adult*er*ium punit deus in hac vita.

16 Petrus Damanus[2]. On a tyme when he was at þe cetie of P*ar*issh[3], opon þe day befor þe ffest of Gervasij & P*ro*thasij, a man of þe cetie rase tymelie in þe mornyng & drafe his oxen vnto a fer pastur; & þis man had þe axis ill. And one of his neghburs 20 p*ur*seyvid þat he was gone vnto þe feld, & he fenyd hym as he had shakyn in þe axis, & come in-to þis mans howse shakand, & went into þe bed to þe wife. And þe wyfe trowed þat it had bene hur husband þat had com*men* fro þe felde shakand in þe axis, 24 & sho hawsid hym, and onone he defowlid & went his wais. And w*ith*-in a while after, hur husbond come home passand seke, & bad hur make hym a cuche þat he myght lig on. And þe wife reprevid hym, & sayd sho mott thole hym "go vnto þe kurk of þase holie 28 martyrs w*ith* othe[r] chr*ist*en men, & here dyvyne s*er*ves." And hur husband was gretlie astonyd w*ith* hur language, & askid hur what sho mente; and sho tellid hym all þe matyr. And onone as sho had told hym, he consayvid þat bothe he & sho 32 was desayvid; and when þai come vnto þ*er* selfe, þai besoght God to venge þ*er* harmys, and at it myght be opynlie knowen

[1] Lat. MSS., a cl*er*ico adult*er*o occisus est. [2] *For* Damianus.
[3] Latin MSS. apud permensem vrbem.

who did þis avowtrie. And onone *þer* neghbur þat did þis avowtre was vexid' w*ith* a fend', & skratt & bete hym̄ selfe, & went in-to þe kurk̄, & *þer* he was so mad' *þat* now he wold' clymbe vp als hye as he myght, & sodanlie fall̄ dowñ agayñ vnto þe erthe; 4 & now he wold' ryñ agayñ þe wall̄ w*ith* his hede, & now he wolde sodanly fall̄ dowñ vnto þe ertħ. & þus he did' ewhils he swelte aforñ all̄ þe pepull̄.

XXXVII.

Adult*er*ium eciam aues abhorrent. 8

Cesarius tellis how som̄ tyme *þer* was in a knyghtis gartħ a [storkis][1] neste; and' *þer* was bathe þe male and þe femall̄. And oñ a tyme whenñ þe male was away, sho lede a nod*er* fewle do avowtrie w*ith* hur; and eu*er* whenñ he had done, sho wolde go vnto 12 a dike at was beside þe place, & *þer* sho wold' wassħ hur. And þis knyght had grete m*er*vell̄ here-of, & garte make a hedgyng ouꝛ þis dyke, at sho mot nott wyñ *þer*to. So oñ a tyme whenñ sho had truspasid', sho come & soght þe watir to wassħ hur in, 16 & sho myght noght wyñ *þer*to. And in þe mene wile come hur male, and onone he purseyvid' *þat* sho had fawtid', and w*ith* his byll̄ he strake a grete strake at sho lay still̄ w*ith*. And becauce he was nott of myght and power to sla hur be his one, *þer*foꝛ 20 he gaderd' sam*en* a grete co*m*pany of [storks], & w*ith*-in ane howꝛ þai come oñ hur w*ith* a grete wudnes, & in sight of þe knyght and all̄ menñ in þe cowrte, þai flow oponñ hur & slew hur as a wriche. Loo! surs, how burdis hatis avowtre; *þer*foꝛ me thynk þat menñ 24 & wom*me*ñ sulde hate it mekull̄ more.

XXXVIII.

Aduocatus. Aduocator*um* cautele aliqua*n*do su*n*t p*er*iculose.

We rede how som̄ tyme *þer* was a yong [*man*] þat feste hym̄ 28 at þe scule w*ith* Pictagoras, for to be a sophister & lerñ eloquens, & for to know þe crafte of disputyng in all̄ man*er* of cawsis, and he agreid' w*ith* hym̄ to giff hym̄ a grete dele of money. So oñ

[1] MS. has here a gap; the scribe could not read the Latin, "nidus erat ciconiar*um* maris," so left the space empty.

a day he come in-to þe cowrte, & pleyd' w*ith* þe meñ of courte & þe iudgies, & ou*er*-come þai*m*. And so þurgh techyng of þis Pictagoras he habu*n*did' eu*er* mor' & mor' in eloquens & in sutis in þe law, to
4 so mekull, he was more desyrid' to pley in þe law þañ was his maist*er* Pictagoras. So oñ a day as þai wer bothe in þe courte befor' þe iudgies, þis Pictagoras said vnto hym̃; "Redde m*ih*i quod peto; Gyff me at I ask the; Siue p*ro* te, Siue cont*ra* te;
8 Owd*er* for þe or agayn; and here-in I wull dispute. And yf I dispute for the, I wull say þ*o*u aw me my hyre be cou*n*an[d]. And if I dispute agayns þe, my hyre is awyng me be þe law; & so þ*o*u ert ou*er*com*m*eñ, & I ou*er*com̃ the." And þañ he
12 ansswerd' agayñ & said', "Maist*er*, þ*o*u sall vnderstond' þ*at* [þ*o*u] sal be ou*er*com*m*eñ bothe ways; for if þe law p*ro*cede for me, be þe sentance of þe law I sall aw þe no thyng, for I ou*er*com̃ þe. And if þe p*ro*cede be agayns me, I sall aw nothyng be cou*n*and', 16 for I am̃ not ou*er*com*m*eñ." And þe iudgis fell in hand' w*ith* þis matir, and in a lang day þai cuth not make ane end þ*er*off.

XXXIX.

Aduocati eciam silenciu*m* vendu*n*t.

Helenandus. Demostenes[1] oñ a tyme askid Aristodem*us*[2], þat was
20 a maker of talis, what he tuke eu*er* in þe cowrte wheñ he spakk. And he ansswerd' agayñ, & said' he tuke a besand of golde. And he ansswerd' agayñ & sayd', "I take more to hold' my tong agayns þai*m* þ*at* pleyis in þe law. For my tong is bou*n*, & may not speke
24 bod if it be lowsid' w*ith* bandis of sylu*er*."

Aduocator*um* cautele aliquando su*n*t necessarie. Infr*a* v*b*i agit*ur* de cautela.

XL.

Aduocati q*uia* in vita vendu*n*t linguas suas, ipsis
28 in morte priuant*ur*[3].

Aduocatis, becauce in þ*er* lifis þai sell þ*er* tonges, wheñ þai er dead' þ*er* tongis er takyñ fro þai*m*; as we rede of one þat hight

[1] MS. Helenandus de Mostene. [2] MS. Aristodimus.
[3] Heading supplied from Lat. MSS.

Cesarius, þat was ane aduocatt in Saxonia. So oñ a tyme Sekenes come oñ hym̃ & dy sulď he. And agayñ he sulď dy, he begañ at yiske; & evyñ sodanlie his tong was takyñ away, so þat no mañ cuthe fynde in his mouthe þat he had no tong whenñ he was deaď. 4 And rightwuslie he loste his ton[g] whenñ he was dead, becauce he solde it whenñ he was oñ lyfe.

XLI.

Aduocat*us* sicut consueu*it* viuens, ita moriens vult [þer] iudicia p*ro*cedere cont*ra* deum. 8

Jacobus de Vet*ri*aco tellis how Som tyme þ*er* was a reprovable aduocatt; & oñ a tyme whenñ he was seke & lay in his bed, bowñ to dey, þe preste broght hym̃ þe holie Sa[cra]ment, & desyrid hym̃ to resayve itt. And he ansswerď agayñ as he was wu[nt to] 12 do in cawsis of þe law, & sayď; "I wiłł nott resayve þe sac*ra*ment bod if it be de[m]yd at I resayfe itt, and whethir I sałł take it or noght." And ałł at stude about saiď it was right at he tuke itt, & þai saiď þai gaff dome þ*er*in. And he ansswerď agayñ & saiď: 16 "ye hafe no power for to deme me, for ye [þ*at*] er no bett*er* þañ myselfe, is bod evynlyng*is* w*ith* me." And þ*er*foř he saiď he wolď appele fro þ*er* wykkyď sentan[s]. And emang þis vnthrifti language he gaff vp his gaste. *et* c^9^. 20

XLII.

Aduocatus petens inducias mortis non optinet, qui eciam in causis inducias non concessit.

Jacobus de Vet*ri*aco tellis how som tyme þ*er* was ane Aduocatt, whenñ he lay seke & was in passyng, he saw many fendis. And 24 he was passand ferde, & askiď a respett of almiȝtti Goď, þ*at* he mot liff a litle while langer. And becawse he wolde neu*er* giff a respett in no cawsis in þe law, bod if it war to p*ro*longe þe cauce & hurte his adu*er*sarie, þ*er*for he myght not opteyne of almighti God þat at 28 he askiď, bod dyed furth-w*ith* in myserie & in wrichidnes.

XLIII.

Aduocati puniuntur in inferno.

We rede how þ*er* was a holie maⁿ þat oⁿ a night was ravisshid in a visioⁿ, & hym̄ thoght he saw heⁿt; & þ*er* he saw Nero
4 boyland hym̄ in hate byrnand golde. And onone he se aduocatt*is* com*m*and vnto hym̄, and he said vnto þai*m*: "O! ye aduocattis, my frendis, þ*at* whils ye liffid sellid mens trew cawsis, com̄ hedur vnto me! for þis place is kepid' to you & me." *et c*ᵒ.

XLIV.

8 Affectus carnalis no*n* debet esse in religiosis.

We rede how at þ*er* was a maⁿ of religioⁿ þ*at* was a holie maⁿ, and a sustir of his, þat he luffid passandlie wele, happend' to faⁿt seke. And he wolde not als mekuⁿt as com̄ furth of his abbay to
12 vysitt hur & se hur. Thaⁿ sho, becauce sho wolde giff hym̄ none occasioⁿ to syⁿ, sho sent a maⁿ vnto hur bruther, & bad hym̄ pray þat he wold' go in-to his seⁿt & p*r*ay for hur, þat, w*ith* þe grace of God, sho mott se hym̄ in hevyⁿ. And sho did so
16 aft*er*ward'.

XLV.

Affectus carnalis debet rep*ri*mi.

We rede, ex 'Dict*is* P*atrum*,' how abbott Johⁿ had a suster, whilk þat fro hur yowthed forward' conu*er*sid' aⁿt-way in a gude
20 purpos, to so mekuⁿt scho taght hur bruther, & made hym̄ for to lefe þe vanyties of þis werld', & go vnto ane abbay & make hym̄ monk. And þ*er* he abade xxiiij yere, & neu*er* come oute. So oⁿ a tyme his suster desyrid' gretelie to speke w*ith* hym̄, and sent
24 oft sithes vnto hym̄ l*ett*res, and desirid' hym̄ þat he wold' com̄ vnto hur as in way of charitie, at sho mot se hym̄, & at þai myght be glad to-gedur of þ*er* yowthid and or þai deyid. And he excusid' hym̄ eu*er*, & wrote vnto hur agayⁿ & said he wolde nott. þaⁿ sho
28 wrote agayⁿ vnto hym̄, & said' seⁿ he wolde not com̄ unto hur, itt was nedefuⁿt att sho sulde com̄ vnto hym̄. And þis abbot þaⁿ tuke ij of his brethir w*ith* hym̄; & whenⁿ he come vnto his suster

yate, he cried & said, "Com furthe & se pylgrames!" And sho come furth & knew hym, & so did he hur; & yitt nowder of þaim spak ma wurdis to oþer, þat nowþer of þaim sulde ken oþer be voyce. And when þai had dronken watir togeder, þis abbott & his monkis 4 went home agayn vnto þer abbay. And with-in a litle while after, his suster wrote vnto hym agayn, & desirid hym agayn to com vnto hur; and he ansswerd agayn & said, "I come vnto þe and þou gaff me watir, & I tuke it of þi hand & dranke itt; and 8 þerfor it suffisis vnto the at þou saw me. And þerfor pray for me, & I salt pray for the; for I wult com no ner the." *et c*[9].

Affectus viri naturaliter inclinatur ad mulierem. Infra de Concupiscencia. 12

Affectum eternalem[1] non debent sequi Religiosi. Infra de Sanguineis[2].

XLVI.

Ager. Agrorum [terminos[3]] transponentes et inuasores puniuntur in hac vita. 16

Cesarius tellis how þat in Colayn þer was a husband-man þat hyght Henrie; and sekenes tuke hym, & he drew vnto his dedeward. And evur hym thoght þat þer was enence his mouthe a grete burnand stone hyngand, euer in like to hitt hym. And as 20 hym thoght, þe hete þeroff burnyd hym hugelie. And he cried horrible & said; "Behold þis stane þat hyngis befor my face, how þat it burnys me!" And þan þai garte calt a preste, & he was shrevyn. Neuer-þe-les, it profettid hym noght, and þe preste 24 said vnto hym; "Son, vmthynk þe if þou hafe dissayvid any man be þis stane." And at þis wurde he vmthoght hym & said; "A! Sur, I hafe now gude mynde how I remevid þis stone in þe feld, to þe entent þat I wolde enlarge myne awn grownd & 28 mynys oþer mens grownd." And þan þe preste tolde hym at þat was þe cauce; and he shrafe hym þeroff, & promyssid to make amendis þerfor. And þus hitt wanysshid away, & he was delyverd

[1] Latin MSS. *have* carnalem. [2] Latin MSS. *have* consanguineis.
[3] From the Latin MSS.

of þat horrible visioñ, & liffid aft*er* many day, & made a restitucioñ & become a gude ma[n].

XLVII.

Agror*um* [1]. Adhuc de agris.

4 Cesarius tellis how þatt in þat same contretħ þ*er* was a husbondꝑ, & whenñ he sulde dye, þe devulł come aforñ hym̃ w*ith* a byrnandꝑ stake, and thretid hym̃ þat he sulde þruste itt in at his mouthe. And he wiste neue*r* whi, bod whatt way as eu*er* he turnyd hym̃, 8 þe devulł was eu*er* at þe mouthe oñ hym̃ w*ith* þis stake. So he vmthoght hym̃ what it sulde mene; and at þe laste, he remembrid hym̃ how, oñ a tyme, he had remoudꝑ a stake of þe same mesur & lenthe oute of his awñ feldis into a knyghtis felde þat was nere-12 handꝑ hym̃, to enlarge his awñ grondꝑ w*ith*. And þañ whenñ nede cachidꝑ hym̃, he garte his meneya ga take it vp, & sett agayñ whare it stude, & sent vnto þe knyght & p*r*ayedꝑ hym̃ to forgiff hym̃. And þis ansswerdꝑ & saidꝑ; "I wote not þ*er*off, bod senñ he was 16 fals to me, latt hym̃ alone to he be wele punysshidꝑ." And eu*er* þe devulł abade stiłł w*ith* [*þe*] stake, & woldꝑ eu*er* hafe putt it in his mouthe. Thañ he sent agayñ vnto þe knyght, & p*r*ayed hym̃ forgiff hym̃ for Godd*is* sake, & he woldꝑ nott. And þañ he sendꝑ 20 vnto hym̃ his wyfe & his childre wepandꝑ, þ*at* besoght hym̃ for charitie to forgiff hym̃ þe trispas at he had done vnto hym̃; "for he liffis w*ith* mekulł sorow, and he may not dye or ye forgiff hym̃." And þañ þe knyght saidꝑ; "Now I wiłł forgiff, for now I aṁ wełł 24 vengidꝑ." And fro þ*at* houꝑ, ałł þe ferdnes of þe devulł sesidꝑ away fro hym̃. *et* c[o].

Allexij co*nfess*oris. Infra de Paciencia. iiiii.
Alexandri magni [2]. Infra de sup*er*bia. v. et de
28 morte. ix[o]. et xv[o]. Et de Vindicta. ij[o].

XLVIII.

Agnetis Virginis et martiris.

We rede in hur m*er*acles how þat þ*er* was a preste þ*at* s*er*vidꝑ in a kurk of Saynt Agn[es], whilk þat oñ a tyme was hugelie vexid

[1] *After* Agrorum, and, *erased*. [2] MS. magno.

w*ith* temptacion of his flessh; bod becauce þat he wold nott offend allmyghti God, he besoght þe pope þat he wold giff hym lefe to be weddid. And þe pope, considuryng his gudenes & his symplenes, gaff hym a ryng, & bad hym go home vnto a fayr ymage of Saynt Agnes, þat was paynttid in his kurk, & on his behalfe charge hur þat sho sulde suffre hym wed hur. And þe preste come home & chargid þe ymage as þe pope bad [hym]. And onone sho putt furth hur ryng-fynger & p*ro*fird it to hym, & he putt on þe ryng. And [*sho*] drew in hur fynger agayn, And onone ath man*er* of temptacion[1] passid away fro þis preste. And in Rome in hur[2] kurk, at þis day, þe same ryng shewis yitt on hur fynger, & is closid into þe burde agayn. *et c*[9].

Amandi co*nfess*oris. Infra de infante, i.
Ambicio. Ambicioso totus mu*n*dus no*n* sufficit.

XLIX.

Ambiciosi rep*r*imendi su*n*t a sapientib*us*.

We rede how þat on a tyme, ane of þe p*ro*phettis sayd vnto Alexander; "And so wer þat our goddis wolde þ*a*t þe statur of þi bodie war like vnto þi covatusnes, All þis werld mott nott resayfe þe; for þan þ*o*u might putt þine one hand in-to þe far side of þe este, & þe toder vnto þe fer side of þe weste. Knowis þ*o*u nott att grete treis, þai er lang in growyng? & yitt þai may be cutt down in ane howr. And he is a fule þat pullis not down frute when þai er moste ripe. Therfor vuise the, þatten when þ*o*u erte att hyeste of þi brawnchis, at þai be nott cutt in sonder & þ*o*u fath down, ffor, as þ*o*u may see, a lion is som tyme meate to smale burdis. And þ*er* is nothyng so stabyth[3], bod vmwhile þ*er* is p*ar*ceth þ*er*in. And if þ*o*u be a god, þ*o*u aght to giff ben*e*fice vnto mortath folk, & nothyng take fro þai*m*. And if þ*o*u be a man, vmthynk þe alway what þ*o*u erte, for it is grete folie vnto the to thynk so lang of o*þer* folk at þ*o*u forgett þi selfe." *et c*[9].

[1] MS. temptacid.
[2] *After* hur, hu, *erased*.
[3] Latin MS. cui p*er*iculu*m* no*n* sit ab inualido denique.

Ambicio qu*ando*que inducit ho*min*em ad p*er*petrandum homicidium. Infra vbi agitur de Archidiacono.

4 Ambiciosi freque*nter* cu*m* confusione frustrantur. Infra vbi agitur de Simonia.

L.

Ambicio inducit ho*min*em ad faciend*um* co*n*uenciones cu*m* diabolo.

8 We rede in þe 'Cronicles of Saynt Siluester' of a pope þat hyght Secundus[1], how furste he was a monke, and þañ afterwerd' he made homage vnto þe devull, p*ro*mysyng hym̃ to do what þing so he com*m*anddid hym̃. And þe devull hight hym̃ at he sulde hafe
12 evur what þing so he desyrid; and he spak oft sithis w*it*h þe devull. And evur he encresid' so in sciens & in con*n*yng, at Ottonus, at was Emp*er*our, and Rob*er*t, þat was kyng of Frawnce, wer his scolers. So be p*ro*curyng of þe devull, he was made arch-
16 bisshopp⁹ of Bononience[2]. Syne he was made a cardinall, and at þe laste he was made pope. So oñ a tyme as he was spekand w*it*h þe devull, he askid' hym̃ how long he sulde liff, and he ansswerd' hym̃ agayñ & said', vnto he sang mes in Jer*usal*em; and
20 w*it*h þis wurde he was passand glad', & þoght it sulde be long or he sang any mes þ*er*, or yit go thedur in pylg*r*amage. So it happend' afterward' in þe lentreñ, þ*at* he said' mes in Rome in a kurk þat hight Jer*usal*em; and whe̅n he was at mes he
24 hard' a grete noyse of devuls, and he fell so seke þat he felid' hym̃ selfe þat hym̃ burd dye; and þañ, þuf all he war nevur so wykkid' in[3] liffyng, ye[*t*] he had co*m*pun*c*cioñ, & made mekull sorow for his syñ. And he besoght God of m*er*cye, & wold' not dy in dispayr.
28 And þ*er* he made ane oppyñ confessioñ of all his syñ befor' þe peple, and he com*m*andid' þ*at* all þase membris þat he had s*er*vid' þe devull w*it*h suld be cutt off, & at þe carcas of his bodie sulde be

[1] For Sylvester II.

[2] For Bononia, = Bologna. MS. Arund. F*a*ctus e*st* Ar*chiepiscop*us Re-men*sis*.

[3] *After* in, liffid', *erased*.

put in a carte, & whethir-som̄-evur at þe cateſt led it, at þ*er* it sulde be berid̄; and so þe pepuſt did̄. And þai led it in-to þe kurk of [Sai]nt John̄ Late*r*anenc*is*; & þ*er* it was berid̄. And in tokyn̄ þat almyghti God had m*er*cie of hym̄, hys grafe spryngis als wele 4 smale crusyſt bonys as oyle yit vnto þis day[1]. *et* c⁹.

Ambicio inducit ho*min*em ad negandu*m* deum et scripto suo firmare. Infra de Theophilo, vbi agitur de Maria, dei genitrice. 8

LI.

Ambrosij Confessoris.

We rede in 'Historia Trip*ar*tita' how on̄ a tyme, at þe cetie of Cessalonye, þ*er* feſt a stryfe betwix þe iudgies & þe comons, to so mekuſt att þe comon̄ peple stanyd þe comons to dede. And when̄ 12 Theodosius, þat was Emp*er*our, hard tell[2] hereof, he garte kyſt þai*m* þat did no truspas, w*ith* þai*m* at did þe trispas. So on̄ a tyme afterward, when̄ þis Emp*er*our wolde hafe comm*en*̄ in-to þe kurk, þis holie man̄, Ambros, mete hym̄ att þe dure & forbad hym̄ þ*at* he 16 suld com̄ in, sayand on̄ þis man*er* of wise; "O, þ*o*u Emp*er*our! whi knawis þ*o*u nott þi p*re*sumpcion̄ after so grete a hastenes? O, þ*o*u Emp*er*our! att erte a prynce, & hase imp*er*iaſt power, It semys þe at reson̄ sulde ou*er*-com̄ þi power, & nott þi power 20 reson̄: how dar þ*o*u þ*at* w*ith* þine een̄ hase beholden̄ þi s*er*vand̄ dye, trede w*ith* þi fete opon̄ þis holie paymente? And how dar þ*o*u holde vp þi handis vnto God, þat yitt droppis w*ith* blude þat is innocent? And how dar þ*o*u resayfe þe holie sac*r*ament in bread 24 or wyne, when̄, þurgh̄ þe hastines of þi wurde, innocent blude is wronguslie spylte? And þ*er*for̄, Go þi ways, þ*o*u þ*at* ert bou*n* w*ith* syn̄, and amende þi fawte, & do away þe band att þ*o*u ert bun w*ith*, and þ*o*u may hafe a medcyn̄ to amend̄ þe 28 w*ith*, & þ*o*u wiſt." And w*ith* þies wurdis þis Emp*er*our obeyid̄ hym̄, & made sorow and went home agayn̄ to his place; & þ*er*

[1] MS. Arund. Et in signum mi*seri*-*cordie*, sepulcr*um* ipsius, ta*m* ex tumultu ossium qu*am* ex sudore, p*re*sagiu*m* e*st* Pape mo*r*ituri, sicut i*n* eode*m* sepulcro litteris est exaratum.

[2] MS. *repeats*, tell.

he wepud, & made mekull̄ sorow, & sayd vnto hym̄ selfe on̄ þis man*er* of wyse; "The kurk is oppyn̄ to þai*m* þat er my se*r*vandis, & it is sparrid vnto me þat am̄ ane Emp*er*our." And
4 þan̄ ane þ*a*t was maist*er* of all̄ his knyghtis, þat hight Ruffin*us*, come vnto Saynt Ambroce and besoght hym̄ to assoyle þe Emp*er*our. And when̄ Saynt Ambros saw hym̄, he sayde; "O, þ*o*u Ruffin*us*! at was doar & cowncelur of such̄ a dede, þink*is* now no shame
8 to speke agayns þe magestie of almighti God? I lat þe witt, & þe Emp*er*our com̄ here, I sall̄ forbid hym̄ to entyr into þis holie place vnto he take his penans for his tyrandrie, and þat done I will̄ resayve hym̄ gladlie." And þis Ruffin*us* went & tolde þis vnto þe
12 Emp*er*our. And þan̄ þis Emp*er*our said̄; "I will̄ go vnto hym̄ at I may take rightwus penans for myne vnrigh[*t*]wusnes dedis." So on̄ a tyme he wente agayn̄ vnto þe kurk̄, and Saynt Amb[ros] come agayn̄ & forbad hym̄, & said̄; "whatt penans hase þ*o*u done
16 for all̄ þi wykkednes?" & þe Emp*er*our ansswerd̄ agayn̄ & sayde; "It longes vnto þe to giff me penans, & it is my parte to obey the, & do at þ*o*u com*m*andis me." And þan̄ he shrafe hym̄ vnto þis [Am]brosius, & enionyd hym̄ penance. And þis Emp*er*our
20 tuke it so thankfullie, þat for his opyn̄ syn̄ he did oppyn̄ penans. *et* c^9^.

LII.

Ambrosij Confessoris.

We rede in 'Historia Trip*ar*tita' how on̄ a tyme, when̄ þis
24 Theodosius þe Emp*er*our come in-to þe wher, þis Ambros com*m*̄ vnto hym̄ & askid̄ hym̄ what he beheld̄ þ*er*; and he ansswerd̄ agayn̄ & said, "I come in to behold̄ how cristen̄ men̄ reseyvis þ*er* sacrament." The[n] Saynt Ambros sayd̄ vnto hym̄, "O þ*o*u
28 Emp*er*our! þies inward placis er ordand̄ for prestis; And þ*er*for̄ go furth̄, and þ*er* abyde w*ith* other vnto þ*o*u be howseld̄." And onone þe Emp*er*our did as he bad hym̄." So on̄ a tyme eft*er*ward̄ þis Emp*er*our went vnto Costantynople, & stude þ*er* in þe kurk̄
32 w*ith*-owten̄ þe where. And þe bisshop̄ þ*er* went vnto hym̄ & com*m*aundid̄ hym̄ to go into þe quere. And þan̄ þe Emp*er*our sayde; "vnnethis yit I may knaw whatt differens is betwix

ane Emperour & a preste, ffor yitt vnnethis hafe I foñ þe treuth. Notwithstondying I cañ verelie fynde at my maister Ambros is wurthi to be made a bisshopp̃." *et c*ᵒ.

LIII.

Amicicia. Amicus verus eciam morti se exponit pro amico.

We rede how þat Pictagoras had ij disciples, & þai was passand gude frendis, & ather luffid' wele other. And þat one hight Damoñ & þe toder Phicias. So oñ a tyme Dionisius, þat was a tirand, wolde hafe slayñ þe tone of þaim, & he þat sulde be deade askid lefe þat he myght go home & ordand' for his wife & his howshold', & he sulde comm̃ agayñ. And þe toder become his borgh̃, & bade behynd' hym̃ in his stede. And whenñ þe day come, þis disciple come nott agayñ, & þañ euere mañ demyd' þe toder, þat was his suertie, to dye for hym̃. And þis mañ at was suertie sayde he dowtid' nothyng þe constance of his frend', and present hym̃ befor' þis tyrand, & bad hym̃ do with hym̃ what he wolde & asoyle hys frend'. And þañ þis tyrand' had grete mervayle of his witt, & for his trew frenshipp̃ he forgaff þaim bothe. *et c*ᵒ.

LIV.

Amici necessitatibus eciam est subueniendum.

Senec tellis how a philosophur þat hight Archisilus[1] had a frend' þat was bothe seke & pure. And for shame he wold' latt no mañ witt at he was so. And whenñ þis philisophur vnderstude þis, he callid' þis frend' vnto hym̃, & lete hym̃ witt in privatie betwix þaim two þat he wolde helpe hym̃, & sulde make hym̃ hale of his sekenes; & he tuke a grete sachell & fyllid it full of money privalie, & bande it vnto his side agayns his long in stede of a playstre. And þe toder man trowid' it had bene so. And þis he did to the entent at a[2] mañ þat is shamefull vnprofitable sulde titter fynde þat he desyrid', þañ þat þing att he askid'.

[1] MS. Harl. Archelisas philosophus. MS. Arund. Achesilas.

[2] Latin MSS. vt homo inutiliter verecundus.

LV.

Amicicia vera multu*m* est laudabilis.

We rede how þ*a*t in þe tyme of Pipinius þat was kyng of France, þ*e*r was two childer, and þai war passand like. And þe tone was
4 ane Erle sonn þat hight Auernus, and þe toder was a knyght sonn þ*a*t hight Bericanus, whilk þat was bornn vnto Rome for to be baptisid whenn þai war big childre. Not-w*ith*stondyng afor þ*a*t, in a cetie at was callid Luca þ*e*r þai war broght vp togedur, þai
8 wer grete felows, & ather luffid other passand wele; and att Rome þai wer bothe to-gedur baptisid of þe pope. And he namyd þe erle sonn Amelius, and þe knyght sonn Amicus. And he gaff ather of þai*m* a coppp of wud þat was passand like. And þai thankid
12 hymm & went þ*e*r wayes. And þ*e*r was betwix þai*m* so grete felaschupp & so grete evynhed of wiłł, at þai wolde neu*e*r ete nor slepe bod to-gedur. So onn a tyme þis Amicus hard tełł þ*a*t his fadur was dead, & att malicious menn wold take his heritage
16 fro hymm. And als hastelie als he cuthe, he went vnto[1] his oþ*e*r frend at tełł hym, & he cuthe not fynd hymm. So als sone as þis Amelius ha[rd] tełł at his frend Amicus fadur was dead, and he went vnto hymm att comfurth hymm, and he cuthe neu*e*r fynde
20 hymm. So þis Amicus happend to be lugid at a wurthi mans place, & happend to tarie þ*e*r, & weddid þe gude mans doght*e*r. And þis Amelius soght hymm to ij yere was passid, & þann a pilgremm tolde hymm þ*e*r he was, & how he was expulsid oute of his awnn contre.
24 And þis Amelius doffid his cote & gaff þis pylgramm, & bad hymm p*r*ay vnto God "þ*a*t I mot sone fynde hymm." And þe same day att evynn, Amicus mett þis pylgramm and haskid hymm if he saw oght þis Amelius. And þis pylgramm ansswerd hymm agaynn & said,
28 "wharto spirris þ*o*u me? Ert þ*o*u nott Amelius att askid me if I saw oght to day[2] Amicus? fforsuth I cann nott wytt, ffor þ*o*u hase changid bothe [þi] hors & þi harnes & also þi felashupp." And he ansswerd agaynn & say[*d*]; "Nay, I amm not Ameli*us*,
32 bod I am Amicus þ*a*t sesis not for to seke hymm." And þe pylgramm

[1] *After* vnto, hymm, *erased.* [2] *After* day, Amelius, *erased.*

tolde hym̄ þat he sulde fynde hym̄ at Parissh̄. And he went vnto
P*a*rissh̄ & fande hym̄ þ*er*. And þai kissid̄, and wer athir fayn̄
of other. And þai went in-to cowrte to king Charlis, and onone
þis Amicus was made þe kyng*is* tresurer, and Amelius was made 4
karvur. And þai war fayr yong men̄ & wise and discrete,
and þai war wurshuppid & had in grete dayntie w*ith* evur eman̄.
So on̄ a tyme þis Amicus went & vissytt his wiffe, and tarid w*ith*
hur, & Amelius bade stiłł in þe courte. So it happend hym̄ 8
pr*i*ualie to lie by þe kyngis dogh*ter*, And when̄ he had done
he tolde it in p*r*ivatie vnto ane erle þat hight Arderic*us*, þatt was
sworn̄ to hym̄ to be hym̄ trew frend̄ many day befor̄. And he
went & accusid̄ hym̄ vnto þe kyng. And he said̄ nay to it, & 12
oblissid̄ hym̄ to feght w*ith* hym̄ in þe quarełł. And þe day was
appoynttid̄ þai*m* be þe kyng at þai sul̄d̄ feght vppon̄. And in
þe mene while Amicus come home, & Amelius teld̄ hym̄ ałł; and
he blamyd hym̄ greteli þ*er*for̄. And on̄ þe day att þai sulde feght, 16
þis Amicus did on̄ Amelius armur & went into þe place for to
feght for hym̄, and our-come þis Ardericus & smate of his head̄;
and þan̄ þe kyng gaff hym̄ his dogh*ter*. And þis done, þis Amelius
went vnto Amicus howse, and þe wife trowid þ*at* it had bene 20
Amicus, and when̄ she wold̄ owder kis hym̄ or hals hym̄, he putt
hur away from̄ hym̄. And herefor sho was passand̄ hevie, and
tolde hur neghburs þe cauce of hur hevynes, & how he wold̄ eu*er*-ilk
nyght, when̄ þai lay to-gedur, lay a nakid swerd̄ betwix þai*m* and 24
said̄, & sho lay nere hym̄, he sulde kiłł hur. And þis done, þis
Amicus & Amelius changid̄ þ*er* clothyng agayn̄, and Amicus went
home vnto his awn̄ howse, and sent Amelius agayn̄; & he wed
þe kynges dogh*ter*. And belife after þis, Amicus happend to wax 28
lepre. And he wex so pure vnto so mekułł he was so fowle, þat his
wife and his childre put hym̄ fro þai*m*. So on̄ a tyme he was
so co*m*pulsid̄ w*ith* honger and w*ith* wrich[id]nes, þ*at* he went
vnto þis Erle Amellius[1] place, and þ*er* he layed hym̄ down̄ befor̄ 32
þe ya[tt], & knokkid w*ith* his tables as lepre men̄ duse. And
þe Erle hard̄, & sent hym̄ brede and flessh̄ & a drynk in þe copp̄
þat þe pope gaff hym̄ at Rome. And þe man̄ at broght itt putt it

[1] *Under* Amellius, Avellius, *erased.*

oute of þe erle copp̄ into þe lepre mans copp̄; & hym̄ thoght
þat þase coppis wer passand like, and went in & tolde þe Erle how
at þis lepre man̄ had a copp̄ þat was passand like his copp̄. And
4 he garte feche hym̄ in to hym̄; & Amicus tolde hym̄ all̄ þe[1] proces
how þat it had happend̄ with hym̄. And þis Erle & his wife
wepud & made mekyll̄ sorow for hym̄, & hight hym̄ þat he sulde
hafe gude enogh̄ whils þat he lyffyd̄. So on̄ þe night after, as
8 þis Amicus lay in his bed, þe aungell̄ Gabriell̄ apperid vnto hym̄,
& bad hym̄ byd̄ Armelius sla his two sonnys at he had, & sprenkle
hym̄ with þe blude of þaim, & he sulde be hale of all̄ his lepre:
and he did so. And when̄ he had tolde hym̄ he was passand
12 hevye. Neuer-þe-les he remembrid̄ of þe faith̄ & gude treuth̄
at he had done vnto hym̄, and he come vnto þe bed þer his childre
lay, & with grete wepyng & mornyng he drew his swerd̄ & tuke his
childre and hedid þaim. And he put þer bodies & þer hedis
16 to-gedur in myddest þe bed̄, & coverd̄ þaim and gaderd̄ þer blude
in a vessell̄, & come to Amicus þer he lay & al by-sprenkled̄ hym̄
þerwith, and̄ said in þis maner of wise; "Diuine Iesu Christe,
qui fidem hominibus servare precepisti, et leprosum verbo sanasti,
20 þis my trew felow vuchesafe to hele of his lepre, for whose luff
I was not ferd̄ to shed̄ my childre blude." And onone he was
clensid̄, & þis Amelius cled hym̄ in his beste clothyng. And
all̄ þe bellis in þe place rang be þer one. And þis cowntes askid̄
24 whi þai rang & þer cuthe no bodie tell̄ hur. So þis Erle with
grete murnyng & sarow went into þe chawmre agayn̄, þer he
had slayn̄ his childer, & he fande þaim ligand̄ in þe bed̄, laykand̄
samen in als gude quarte as evur þai wer. And þer was abowte
28 bathe þer nekkis ij cerkles as þai had bene ij rede thredis. And
þan̄ he was fayn̄, & went vnto his wyfe & tolde hur all̄ þe proces,
how at it had happend̄ hym̄. And fro thens furth̄ bothe he & sho
liffid in chastitie. And a fend̄ vexid̄ so Amicus wife, þat onone[2] he
32 made ane ende of hur. And be strenth of þis Erle, þis Amicus went
in-to þe contre þer he dwelte, & ouer-com̄ it & made it to be subgett
vnto hym̄; & þer he liffid̄ many day in a holie life, & þan̄ afterward̄
be proces of tyme, Amelius & Amicus dyed bothe, and wer berid̄

[1] MS. *repeats*, þe. [2] MS. ononone.

in placis far in sondre. So not-*with*stondyng, afterward' be grete m*ir*acle, þai wer bothe fuñ in[1] a gra*f*e ligand' for þ*er* trew luff. *et c*ᵒ.

LVI.

Amici semp*er* [mutua*m*] debent s*er*uar*e* honestatem.

Valerius tellis how þat þ*er* was ij frendis, and þe tone desyrid' þe toder to do for hym̄ ane vnrightwus thyng. And he wold' not do itt for hym̄. And þañ he said' vnto hym̄; "what is þi frenship̄ wurth vnto me whe*n* þ*o*u will̄ not do for me at I pray þe?" And he ansswerd' agayn & said, "what p*r*ofett*is* þi frenship̄ vnto me, whe*n*[2] þu desyris me for to[3] do for þe þat þing þat is vnhoneste, and agayn my treuthe?" *et c*ᵒ.

Amicu*m* mala de amico dixisse no*n* est de facili credendu*m*. Infra vbi agitur de credere.

LVII.

Amicus Debet p*ro*bari ante necessitatem.

We rede how som tyme þ*er* was ij m*er*chandis in Egipte, þe tone of Egipte and þe toder of Baldac[4], þat know wele athir other be þ*er* name, & luffid' passandlie wele to-gedur. & þis Marchand' of Baldac come into Egipte, & þe m*er*chand' þ*er* reseyvud hym̄ thankfullie, and a grete while he festid hym̄ & all his meneya. So whe*n* a sennett was passid', þis m*er*chand' of Baldac happend to fall̄ passand seke, And þai went & gatt hym̄ lechis; and a leche felid' his powce[5] & lukid' his watir, bod he cuthe fynde no sekenes in hym̄. So at þe laste he oppynd' his harte p*r*ivalie vnto þe gude mañ of þe howse, & tolde hym̄ how þ*a*t all his sekenes was for luff of a maydyñ þ*a*t þis m*er*chand' of Egipte had in his howse, becauce he wold' wed hur vnto his wife. And whe*n* þis m*er*chand' wuste at it was herefor, he gaff hym̄ þis maydeñ vnto wife, and gaff hym̄ a grete dele of gude w*ith* hur. And whe*n* he had wed hur, he tuke hur & all̄ his meneya & wente into his awñ contre. So be

[1] MS. &.
[2] MS. *repeats*, when.
[3] MS. *repeats*, forto do.
[4] MS. Waldac; Harl. MS. Daldac; Arund. MS. Baldac.
[5] MS. pownce.

proces of tyme after, it happend þis merchand' of Egipte to lose his gudis & to wax passand pure, to so mekull þat he come vnto þe contrey of Baldac bothe nakid & hongrie on ane evyneng, and þer
4 wold' no man luge [*hym*]; & he went & layde hym down in a kurk porche. So þer happend' þat evynyng in þe town a man to be slayn, & no man wiste who did itt. And þe men of þe town rase up & soght þis mans queller, & þaim happend' to fynd' þis man
8 likkand' in þe kurk porche. And when þai had fon hym, þai said all þat it was he þat did þe dede; and he grauntid at he did itt, þuff all he did it nott, beyng in will to end his pouertie with dead. And þai tuke hym & putt hym in prison þat nyght, & on þe morn
12 þai had hym vnto þe galos att hang hym. And þis oþer merchand' þat was his frend' come with many oþer to se hym dede. And when he saw hym, onone he knew what he was, and þan he said'; "Leve, ye dampe ane Innocent, ffor I slew þe man my selfe & not he."
16 And þai[1] take hym & lete þe toder go. And a lurdan, at did þe dede, stude emang oþer men & saw, & he remordid' in his conciens & said'; "Nowder of þies two did itt, I did it my selfe." And þan þai lete þe toder go & tuke hym. And þe iudgies had grete
20 mervell here-off, And tuke þaim all iij, & had þaim vnto þe kyng. And onone þai tolde hym all þe proces; and becauce of þer treuth he pardond' þaim ilkone. And þan þis merchand' of Baldac partid' his gudis evyn in two, and gaff it vnto þis pure merchand', & he
24 tuke it & went agayn into his awn contrey, and afterward' was als riche as euer he was.

LVIII.

Amicus in necessitate probatur.

We rede how þer was a man in a contrey þat was takyn & had
28 to þe kyngis cowrte, & sulde die. And he come vnto a man þat he luffid' passand'[2] wele, & prayed hym to helpe hym in þat grete nede; [*and he said vnto hym*][3], "I hafe oþer frendis at I luff als wele as I do the, & þerfor will nott go with the, bod I sall giff þe
32 a garment to happ þe with." And þan he mett [with] a secund' frend' þat he luffid' bettir, & he prayed' hym to go with hym & helpe

[1] MS. þan. [2] MS. passid. [3] Latin MSS. qui dixit.

hym̄; & he said' he wold' go w*ith* hym̄ a little way, bod he myght not tarie, he wold' co[m] sone agayn̄. And þan̄ he mett w*ith* his thrid' frend', þat he luffid' bod litill, and w*ith* grete shame he prayed hym̄ to helpe hym̄. And he ansswerd' agayn̄ & sayd'; 4 "I hafe y[it] in my mynde a little gude turn̄ at þ*ou* did me w*ith* vsurie, and yitt I sall reward t[he], ffor I sall putt my sawle for þi sawle." Frendis! ye sall vnderstond' þat þis ffurst frend' is we[*r*]ldly possessions, whilk þat when̄ we dye giffis vs bod a wyndyng clothe 8 to lap vs in. And þe second' frend' is owr kynsmen̄ and our frendis, þat[1] gase w*ith* vs vnto we com̄ att owr grafe. And þe iij frend' is almighti God', whilk þatt putt bothe His life & His sawle for His frendis when̄ He suffred' His passion̄. 12

LIX.

Amicus ecia*m* p*rop*te*r* necessitatem debet p*ro*bari.

We rede how þe fadir taght his son̄ for to prufe his frende, & saide; "Take & sla a calfe & lay it in salte. And when̄ þi frende com*m*ys vnto the, tell hym̄ þ*at* þ*ou* haste slayn̄ a man̄, 16 & pray hym̄ for to go berie hym̄ p*r*ivalie 'þat þ*ou* be not suspecte, nor I nowder; And so þ*ou* may safe my life.'" And his furste frend' at he come to & tolde þis matier ansswerd' hym̄ & said'; "Nay, bere hame þe deade man̄ w*ith* þe, for he sall not com in my 20 howse; ffor as þu hase done sall þ*ou* ansswer, for me." And so he went fro frend' to frend', & ilkone ansswerd hym̄ in þis wise. And þan̄ he come vnto a frend' of his fadurs, telland hym; And he bad hym̄ go bere hym̄ in-to his howse, and said' he sulde do it & kepe 24 it p*r*ivay enogh. And he sent oute his wife & all his howse meneya, and wente & grufe it hym̄ selfe. And when̄ þat he had done, he told' hym̄ all how he had done, & þankid' hym̄ for his kyndnes.

LX.

Amicis ecia*m* delinquentib*us* est p*ar*cend*um*. 28

Valerius tellis how att þ*er* was a tyrand in Athens, & he had a fayr dogh*ter*. And þ*er* was a yong felow þat luffid' hur wele and wold' hafe had hur to his wife. So on̄ a tyme hym̄ happend

[1] MS. *repeats*, þat.

to mete hur in ane oppyn̄ place, and befor̄ hur modir he kissid̄ hur. And þe wyfe went & tolde þis tyrant hur husband̄, & walde hafe garte smyte of his hede. And þis tyrand̄ ansswerd̄ agayn̄ & said; 4 "If we sla þai*m* þat luffis vs, what sulde we do w*ith* þai*m* att hatis vs?" And þus he ansswerd̄ manlie, & þoght for luf þat þis yong man̄ had vnto þis doght*er* of his, þat[1] he luffid̄ hym̄ agayn̄ & wolde not suffre hym̄ hafe none itt.

LXI.

8 Amicis ecia*m* Conuicia et obprobria int*er*du*m* su*n*t condonanda.

Valerius tellis how that þ*er* was a tyrand̄ þat on̄ a nyght satt att supper w*ith* a man̄ þ*at* hyght Crasippus. And as þai fett at 12 supper þai fett att varyans. And þis Crasippus was so angrie and flate so, þ*at* þe frothe sprang at þe mowthe of hym̄, becauce he mot not venge hym̄. Neu*er*-þe-les þis tyrand̄ suffred̄ hym̄ becauce he was in his howse. And on þe morn̄ when̄ he was com*me*n̄ vnto 16 hym̄ selfe, he com vnto þis Crasippus & tolde hym̄ soberlie of his anger, and forgaff hym̄ itt.

Amici mors debet pacient*er* tolerari[2]. Infra de morte, xiiij.

LXII.

20 Amici falsi multa p*ro*mittu*n*t que no*n* implent.

We rede in 'Libro de dono Timoris' how þ*at* þ*er* was a nygromansier, and he had a dissiple; And he fenyd̄ hym̄ þat he luffid his maist*er* passyng wele. And he beheste his mast*er* mekle þing and 24 he wolde helpe att he war riche. And his maist*er* thoght to prufe hym̄, whethir he said̄ treuth or noght. And be his enchawntment*is* he garte hym̄ thynk at he was ane Emp*er*our. And when̄ it was lattyn̄ hym̄ witt þ*at* þ*er* was mekutt lande voyd̄, hym̄ þoght his 28 maist*er* come vnto hym̄ and p*r*ayed hym̄ to be myndefutt of his

[1] MS. yit. [2] So in the Latin MSS. The English MS. has, tottari.

p*ro*mys, and at he wolde giff hym̃ som̃ lande. And he ansswerd̃ agayn̄ & askid̃ hym̃ what he was, & said̃ he knew hym̃ noght. And his maist*er* said̃; "I am̃ he þat gaff vnto you all̄ þies gud[is]; and becauce now ye ken̄ me noght, Now I sall̄ take all̄ away fro you." And w*ith* þat he v[a]nysshid̃ his enchawntement, & þ*er* was oght nott lefte of all̄ þat hym̃ þoght he saw. In like wise will̄ God do vnto riche men̄ þ*at* whils þai er pure p*ro*myssis enogh̄ vnto Almighti God̃, and when̄ þai er riche, þan̄ þai will̄ not ken̄ nor giff Hym̃ noght, þat is to say, giff noght for His sake. *et* c^9^ ad libitu*m*.

Amici su*n*t m*u*lti ficti[1]. Infra vbi agitur de fidelitate.

LXIII.

Amor Castus in om*n*ib*us* est laudandus.

We rede in 'Vita Beati Lupi' how he had in his howse a holie virgyn̄ þ*at* was his p*re*decessur doghter, & he luffid̃ hur passandli wele, and his howsold̃ bakbate hym̃ þ*er*for̄. So on̄ a tyme, befor̄ þai*m* all̄, he tuke hur abowte þe nekk̄ & kyssid̃ hur, & said̃ vnto þai*m* on̄ þis man*er* of wise; "Other mens wurdis sall̄ neu*er* noy a man̄, how þ*at* evur þai say, whome þat his consciens fylis noght." For he luffid God aboue al thyng, and so wiste he wele þat sho did̃; and þ*er*for̄ he luffid̃ hur w*ith* a meke mynde.

LXIV.

Amor carnalis p*eru*ertit in ho*min*e fidem̄.

We rede in 'Vita S*ancti* Basilij,' how þ*er* was a wurthi man̄ þ*at* had a fayr doghter; and he had a yong boy vnto his s*er*vand̃. And he luffid̃ þis damysell̄ so hartlie wele þ*at* he was in poynt to dye for hur. So he went vnto a nygromansier and agreid̃ w*ith* hym̃ þ*at* he sulde gett hym̃ þe luff hur. And he, evyn̄ befor̄ þis yong felow, raysid̃ a grete meneya of fendis, and þe grete fende said̃ vnto hym̃; "And þou will̄ at I fulfill̄ þi will̄, make me

[1] MS. facti, but Latin MSS. ficti.

a wrytyng *with* þi hand[1] þ*at* þ*ou* forsakis God & þi cristendom, & at þ*ou* sal be my *ser*vand, and for to dwell *with* me for evur." And he grawntid þ*er*to, and wrote it & delyverd it vnto hym. And þis
4 done, þir fendis made þe harte of þis maydyn so for to kyndell in þe luff of þis [boy][2], to so mekull sho fell on hur kneis befor hur fadur & cried on hym & said; "Hafe m*er*cie on me, fadur! for I am hugelie trubled for þe luff of suche a yong man, and þ*er*for I
8 p*r*ay you latt me hafe hym to husband, or els I mon dye." And when hur fadur hard þis, he said: "Alas! what is happend vnto my doght*er*? I purposid to hafe marid þe *with* a wurshupfull man, and þ*ou* erte streken in þe luste of a yong lad." Neu*er*-
12 þe-les be cownceil of his frendis, he lete hym hafe hur, & gaff hym a porcion of his gudis *with* hur. And when þai had bene wed a while, sho pursayvid þat he wold nowder sayn hym nor com into þe kurk to here no dyvyne *ser*ves. And þe neghburs trowid at he
16 was not cristend; and sho went & tolde hym. And he said þai lyed, and sho said þat sho wold not trow hym bod if he wolde go *with* hur vnto þe kurk on þe morn. And þan he saw þat he myght no langer kepe it cownceil, and told hur all how þat
20 it had happend hym. And sho made mekull sorow, and went vnto Saynt Basyll & tolde hym. And he askid hur husbond if he wold reverte agayn to Criste; and he sayde þat he wold full fayn, bot he myght nott; "for I am sworn vnto þe devull and hafe
24 denyed Criste, & hafe written my dede þ*er*off & delyverd it vnto þe devull." And þan þis Basilius told hym þ*at* God was m*er*cifull, & if he wold shrife hym of his syn & do his penans þ*er*for, þat God wold forgiff hym. And he tuke hym and blissid hym *with* þe
28 cros, & put hym in a howse be his one in grete penance xlti dayes. And in þe mene while þ*er* was harde grete crying of fendis þ*at* apperid vnto hym, bod ilk day þis Basilius come vnto hym and comfurthed hym. And eft*er* þis he tuke hym befor all his clergie
32 & þe pepull, & had hym vnto þe kurk. And þe devull come þat all men might se, & wold hafe taken hym fro hym, and þis yong man cried & said; "holie fadur! helpe me!" And þan þe devull said at all myght here; "Basyll, þ*ou* duse me wrong; for I come

[1] MS. *repeats*, writing, *here*. [2] MS. maydyn.

not to hym̄, bod he come to me, & forsuke Criste, & was sworn̄ vnto me. And þ*er*-of I hafe his writyng in my hand'[1]. And Saynt Basilł & his[2] clergie sett þa*im* down̄ & made þ*er* p*r*ayer for hym̄, & sodanlie þis chartyr fell down̄, & þis holie man̄ tuke it vp̄ in his hand & opynd' it & shewid' it vnto þis yong man̄, & askid hym̄ if he kend itt. And he said; "ya, sur, for I wrote it my selfe." And he burnyd' it & had hym̄ vnto þe kurk̄, & delyvurd' hym̄ vnto his wife, & bad hym̄ be a gude man̄; & so he was evur after.

Ama*n*te*m* carnalit*er* expedi*t* elongare. Inf*r*a, Clement*is* in p*r*incipio.

Amor carnalis ecia*m* magnor*um* adiutoriu*m* requirit. Infra vbi Agitur de arte magica, ij.

Amor carnalis ecia*m* p*r*opinquis no*n* p*a*rcit. Infra de co*n*tricione, iij *et* vj.

Amor carnal*is* Cr*ist*ianos Iudeis coniu*n*gi faci*t*. Inf*r*a de cont*r*icione, iiij.

Amor carnalis ho*min*em qu*ando*qu*e* p*er*iculo expon*it*. Sup*r*a de Amicicia, viij.

LXV.

Andree Ap*ost*oli.

We rede in[3] 'Libris Lombardor*um*,' how som tyme þ*er* was ane olde man̄ of lxxx[4] yere olde. Ande on̄ a tyme he sayde vnto Saynt Andrew þe apostilł, þ*at* all̄ þe tyme of his life he had vsid' evur lichorie. And Saynt Andrew prayed' vnto God for hym̄ þat he myght be delyverd' þ*er*off; & so he was a while[5], bod onone he turnyd agayn̄ vnto þe syn̄ as he was wunte to do. Not-w*ith*-stondyng he bare opon̄ hym̄ a eua*n*ge[ll] wretten̄. So on̄ a tyme he come vnto þe bordelhouse to fulfiłł his luste, and onone a comm*o*n̄ womm*a*n̄ mett w*ith* hym̄, & said' vnto hym̄ in þis man*er* of wise; "O! þ*o*u olde man! go þi ways! go þi ways! for þ*o*u

[1] MS. *repeats*, þerof.
[2] *After* his, maydyn, *erased*.
[3] Harl. MS. ex lege Lombardic*is*. *For* 'Legenda Lombardica.'
[4] *After* of, xl, *erased*.
[5] MS. has also, onone he fell þ*er*to, at the foot of the page.

arte þe Angell of God. And þerfor tuche me noght, ffor I se vppon
þe many mervaylis." And þan þis olde man, beyng astonyd
gretelie with þis comon wommann language, remembred how þat
4 he had vppon hym þe evangell. & þan he went agayn vnto
Saynt And[r]ew & tolde hym all, & prayed hym to pray for hym.
And þan Saynt Andrew wepid for hym & sayd; "I sall [no]
meate eate vnto tyme I know if our Lord will hafe mercie of þe or
8 noght." And so he lay in [h]i[s] prayers & fastid v dayes.
& þan þer come vnto Saynt And[r]ew a voyce þat sayd; O! þou
Andr[ew]! our Lord hase grauntid þe att þis alde man sal be savid.
Bod as þou with fastyng hase made þe lene, Right so muste hym
12 chastes his flessh with fastyng if he sal be savid." And so he did,
& fastid sex dayes brede & watir, & efterward sex monethis; &
afterward he was a gude man, & decesid in gude life. And þan
þer come a voyse vnto Saynt Andrew & said; "Be þi holie prayer[1],
16 Nicholas þat I had loste hafe I getten agayn."

LXVI.

Andree Apostoli.

We rede on [a] tyme how a yong man said vnto Saynt Andrew in
privatie; "My moder on a tyme þoght me passand fayr, & desyrid
20 me to hafe att do with hur. And when sho saw þat on no wise I
wolde consent vnto hur, sho went vnto þe iudgies of þe law &
accusid me to þaim þat I had done it with hur. And þerfor I[2] pray
þe" he said, "to pray for me, at I be nott wrongoslie putt to dead[3].
24 Not-withstondyng me had levur suffer to take my deade wronguslie,
þan[4] for to hafe corrupte my[5] moder." So on a day þis yong man
was broght vnto þe bar befor a iudge, and Saynt Andrew felowid
hym thedir; and þe moder stude furthe & accusid hur son fellie,
28 saying þat he wold hafe lyen by hur. And þis yong [*man*] stude
still & spak no wurde. Than Saynt Andrew spak vnto þe moder
& sayde; "O! þou crowelleste of wommen! be þi fals[6] luste, þow
wolde distroy þine awn son." And þan þis moder sayd vnto

[1] MS. pray.
[2] MS. he.
[3] MS. *repeats*, wrongoslie.
[4] MS. þat.
[5] *After* my, br, *erased*.
[6] *After* fals, þ *erased*.

þe iudge; "Sur, whem my sonn wold' hafe done þis dede *with* me, & I had avoydid' hym, þann he went vnto þis mann." And þann þe iudge wex wrothe, & com*m*andid' þis yong mann to be put in a lynn sekk, enoyntyd' *with* pykk & tar, & so to be castenn in 4 a depe watir; and he com*m*awndid' att Saynt Andrew sulde be put in p*r*isonn. And þis done, Saynt Andrew knelid' downn & made his p*r*ayers, & sodanlie þ*er* fell a grete thondre & ane erd-quake, & smate downn eu*er*ilk a mann vnto þe erth. And þis wom*m*ann 8 was burnyd' to dede *with* a thondre-bolte, & fell downn to assh. And þann Saynt Andrew made his p*r*ayer agaynn, & all sesid'; and þus þe iudge & all þ*at* wer aboute wer tornyd' vnto þe f[aith].

LXVII.

Andree Ap*ost*oli. 12

We rede how onn a tyme þe devull apperid' vnto a c*er*taynn bisshopp[1] þat had grete devocionn vnto Saynt Andrew, in fornn & lyknes of a fayr maydenn, & said' vnto hym onn þis man*er* of wise; "Sur, I wulde be shrevenn at you & at no noder." & 16 þis bisshop g*r*auntid', not-*with*stondyng it was agayns his will. And þann sho sett hur downn & said'; "Sur, I amm yong & passand' fayr, as ye may se; and I amm a kyngis dogh*ter*, and my fad*er* wolde hafe marid me vnto a wurthi p*r*ince, and I amm fled away & 20 wold' not hafe hym, becauce I had avowed' my virginitie vnto almighti God'. And becauce I harde tell of your halines, þ*er*for I amm comm*e*nn vnto you for refute." Thann þis bisshopp had grete m*er*vayle of hur fayrnes & hur gudelie language, & sayd vnto hur; 24 "Dogh*ter*, I latt þe witt for þi gude entent, þ*at* what at evur I hafe sall be þine; and I p*r*ay þe þis day for to dyne *with* me." And þann sho ansswerd' hym agaynn & said'; "Nay, holie fadur, desire it nott, nor pray me not þ*er*to, þ*at* no suspecte rise betwix 28 vs þ*at* myght hurte þi gude name and þi fame." And þis bisshopp ansswerd hur agaynn & sayd; "We sall not be be our one, & þ*er*for þ*er* sall no suspecionn ryse of vs." So þis bisshopp went to meate, and þis wom*m*ann was sett enence hym in a chayre. And all 32 þe meat-while þis bisshopp beheld' hur, & had grete m*er*vayll of

[1] MS. *repeats*, vnto a bisshopp.

hur fayrnes ; & sho *pur*ceyvid þis, & encresid hur fayrenes ay more
& more, vnto so mekle at þis bisshopp was wowndid gretlie in his
harte w*ith* flesshlie luste, vnto so mekle þat he thoght to aske hur
4 if sho wulde latt hym ly by hur. And þan sodanlie þ*er* come
vnto þe yate a pylgram, & knokkid & askid meate for Godd*is* sake.
Than þis wom*m*an desyred þe bysshopp þat he sulde hafe no
meate vnto at he had essoynyd iij questions þ*a*t sho suld ask hym.
8 And þe furste question was þis, What was þe grettest m*er*vayle &
fayrest þing þ*a*t evur God made in leste rowme ? And a messang*er*
come vnto þe pylgram & askid hym it ; and þe pylgram ansswerd
agayn & sayd, þat it was þe dyu*er*sitye & fayrnes of a mans vysage ;
12 "ffor & all men," he said, "war sam*en*, þat was fro þe byggynyng of
þe werld vnto þe endyng, yit ij sulde nott be fon to-gedur þat war
lyke in visage in all man*er* of thyng ; & all þe wittes of a man
is sett in þat litle rowm." So þis messang*er* come in & told þe
16 bisshop, & he & all men sayd þe pylg*r*am had ansswerd well.
And þan sho sent hym a noder question, and þat was þis ;
[1] Whether was hyer heven or erthe ? And he ansswerd agayn &
sayde[2] þat erth was hyer þan hevyn, "quia in celo emp*i*rio ibi
20 est corpus Chr*isti*, q*uo*d est sup*er* om*n*es celos." And when
þe messanger come w*ith* þis, sho said þatt sho sulde sende hym
a war question þan owther off þe tother was, and þat was þis;
How far space it was betwix hevyn & erth ? And þan he ansswerd
24 agayn & said; "He þat sent þe vnto me knowis þ*a*t bettyr þa*n* I
doo, ffor I fell neu*er* fro hevyn to erthe, & he fell fro hevyn vnto
hell þ*a*t is vnd*er* þe erth, & þ*er*for he mett itt ; ffor þ*a*t wom*m*an at
bad þe spyr me þies questions is þe devull, þat putt hym in lyknes
28 of a wom*m*an." And when þe messanger harde þis, he had grete
wunder, and went in & befor all men, & told all as he bad hym.
And all att was aboute had grete m*er*vayle, and sodanlie þe devull
vanysshid away w*ith* a grete thonder & a levenyng ; and þe bisshop
32 & all þe felowschip saynyd þ*ai*m, & onone it cesid. Than he garte
send furth[3] to seke þis pylgram, & þ*er* cuthe no man fynd hym.

[1] Lat. MSS. v*b*i terra est altior celo ? Ille aute*m* respondit ; "In celo empireo, v*b*i corp*us Christi*."

[2] *After* sayde, & he said, *erased.*

[3] *After* furth, þis, *erased.*

Than þis bisshopp̃ come vnto hym̃ selfe, & had grete sorow for þe temptacion̄ þat he was fallen̄ in, & shrafe hym̃ þeroff & tuke his penans þerfor̄. And afterward̄ he had knowlege be revelacion̄, þat þis pylgram̃ was Saynt Andrew. And fro thyne furth̄, evur after whils he liffid̄, he had more devocion̄ vnto Saynt Andrew þan̄ he had befor̄.

LXVIII.

Angelus. Angelis fetent peccata hominum.

We rede in 'Vitis Patrum' how, on̄ a tyme, ane angell in a mans lyknes come & went with ane hermett a grete way. So þaim happend̄ com̃ be a caryon̄ þat had liggen̄ dead̄ many day, & it stynkid̄ ill; and þis hermett helde his nece, at he sulde nott fele savur þerof. And þis aungell askid̄ hym̃ whi he helde his nece, and he ansswerd̄ hym̃ agayn̄ & said̄; "Becauce I may not fele þis savur." And þai went on̄ furth̄, & onone þai mett a fayr̄ yong man̄ cled in gay clothyng, þat had a fayr garland̄ on̄ his head, þat rade opon̄ a gay hors in a sadle all of gold̄ & sylver. And when̄ þai wer a gude way fro hym̃, þis angell in a mans liknes stoppyd his nease-thrillis. And when̄ þis hermett saw, he had grete mervall þerof, & said̄ vnto hym̃; "whi stoppis þou þi nece so, & stoppid̄ þaim noȝt right now?" And he ansswerd̄ agayn̄ & said̄; "yone yong man̄ þat is so prowde & full of syn̄, stynkis mor̄ vglie in þe sight of God & all his aungell, þan̄ done all þe carion̄ of þis werld̄ in syght or felyng of crysten̄ men̄." *et c*^{o}.

Angelus accusat peccatores. Infra de fideiussor[*e*]. ij.

LXVIII *a*.

Angelus actus nostros dinumerat.

As we rede of ane hermett þat had a cell far fro þe watir. *et c*^{o}. Vt infra de laborare, ij.

LXIX.

Angelus a morte corporali liberat.

Cesarius tellis how þer was a damysell in a chylde liknes þat went in felowshup̃ w[ith] a thefe be þe way, & wiste noȝt what he

was. & þis thefe gaff hur to bere a paghald' of gere þat he had stolñ. So it happend' at þe meñ att aght þis gude folowid' aft*er* þis thefe, & onone as he hard' noyse of rynyng of þai*m*, & he gatt
4 away, & lete þis damysell alone w*ith* þis stolñ gude. And þis childe was takyñ w*ith* þis thifte & demyd to be hanged; & whеñ sho cuthe gett no skosacioñ to helpe hur w*ith*, bod at sho trewid' v*er*eli[e] to dye, sho shrafe hur vnto þe preste & tolde hym̃ all þe
8 p*ro*ces. So þai went & soght þis thefe in þe wud & fande hym̃, & tuke hym̃; and whеñ he was takeñ he[1] alegid for hym̃ selfe, & said' þat þis paghald' was not of his, & þ*er*fo*r* he said' þat þai at þe stolñ gude was fun w*ith* sulde suffre þe penance. And
12 þus he alegid' þat þe childe sulde be dede & not he. So be cowncell of þe preste, þ*er* was broght furth a hote yrñ to prufe þe treuth w*ith*; and þis damysell tuchid' þis hote yrñ & hur hand' was nothyng byrnyd'. And whеñ þe thefe tuchid itt, his hand was
16 grevuslie burnyd', and so þe thiefe was hanged' & þe maydeñ delyverd'. So þe kynsmeñ of þis thieff wex wrothe w*ith* þis, and tuke dowñ þis thieff, & hanged vp̃ þis damysell. And onone þ*er* come ane aungell & helde hur vp̃, so at sho felid no grevans bod a
20 grete swettnes, & hard a passand swete melodie, in þe whilk it was tolde hur þat a sist*er* saule of hurs, þat hight Agnes, was had vnto hevyñ, and at sho suld at ij [*yere*] ende after folow hur. And þ*er* sho hang ij dayes; & þañ hirdmeñ trowid at sho had' bene dead', &
24 cut dowñ þe rape & went sho sulde hafe falleñ dowñ; bod scho was sustenyd' w*ith* ane angell & lattyñ dowñ be little & litle, vnto sho stude evyñ opoñ þe erth. And þañ þe aungell sayd vnto hur; "Now erte þ*o*u fre; Go whethur þ*o*u will." And sho said' sho
28 purposid' go vnto þe cetie of Veroñ[2]; & onone w*ith*-in a stownde sho was sett nere þe cetie of Veroñ[2], & þañ þe aungell told' hur þat sho was w*ith*-in iij myle of þis cetie. And þis happend' att þe cetie of Auguste, & þ*a*t is vij day iorney fro Veroñ[2].

32 A*ni*m*a* purgatur in loco quo peccauit. Infra de pena. A*ni*m*a* punitur cu*m* p*er*sona cu*m* qua p*e*ccauit. Infra de p*enitent*ia *et* Purgatorio.

[1] MS. le. [2] *For* Verona.

A*nim*e aliqu*ando* ab amicis iuvantur. Infra de apostata, iij.

A*nim*a punitur s*ecun*dum qualitatem p*eccati*. Infra de purgatorio. 4

Animosus debet esse miles in bello. Infra de milite, vj.

LXX.

Annu*n*ciacio Dom*ini*ca.

The feste of þe annu*n*ciacioñ of our ladie aght to be had in 8 grete reu*er*ens, & to be wurshuppid w*ith* grete devocioñ; and opoñ þat day aght þe Ave Maria ofte to be said, as we rede of a knyght þat was a passand ryche mañ, not*with*stondyng he went & made hym a monke in þe Ceustos ordur. And þuf att he cuthe 12 no l*ett*re oñ þe buke, yit for his hy burthe[1] he was takeñ in & putt emang monk*is*. And a maist*er* was delyverd vnto hym to lerñ hym oñ þe buke; and he cuthe lerñ hym no thyng bod þies ij wordys, Ave Maria. And þat he was evur h*ar*pand oñ, to so 16 mekitt þ*at* whid*er* as eu*er* he went, or what thyng som evur he did, he was evur sayand Ave Maria. So at þe laste hym happynd to dye, & was berid w*ith* other monk*is*; and þ*er* sprang oute of his grafe a fayr lelie, and oñ evur-ilk a lefe þ*er*off was wreteñ, Ave 20 Maria, w*ith* golde l*ett*res. And þe monk*is* rañ þ*er*to & grufe dowñ in his grafe to þai[2] fande þe rute of þe lelie, & þai fand how it sprang furth of his mouthe. And be þat þai vnderstude þat he said þase ij wurdis, Ave Maria, w*ith* grete deuocioñ. And þ*er*for 24 our ladie wold lat þai*m* hafe knowlege.

LXXI.

Ave Maria dict*um* deuote lib*er*at hom*in*em de potestate diaboli.

We rede how som tyme þ*er* was a knyght þat was a thieff, and 28 vsid forto rob meñ be þe way. So oñ a tyme þ*er* come be þe way a mañ of religioñ, and onone he was takeñ w*ith* þis knyghtis meñ,

[1] MS. *here repeats*, yit. [2] MS. þe.

þat was thevis. And wheñ þai had takeñ hym̃ he prayed' þaim
speciallie to hafe hym̃ to þer maister; and wheñ he come afor' þe
knyght he prayed þe knyght þat he wold' latt hym̃ se att his meñ;
4 and he grauntid', & garte feche att his meñ. And wheñ þat att
was befor' hym̃, þis holie mañ of religioñ askid' þis knyght if þer
was att, and þai said', "ya"; and he sayd' it was not sa. So þai
lukid' aboute þaim, & one of þaim sayd' þat þe chamberlayñ was
8 wantand. And þe knyght sent for' hym̃ & he come, bod yit it was
with itt witt. And wheñ he saw þis holie mañ of religioñ, he
starte bakk & glorid' with his eeñ as he had bene wude, & wulde
com̃ no ner for noght at no mañ cuthe do. Thañ þis holie mañ
12 said vnto hym̃; "I adiure þe in þe name of God' at þou tett me
what þou erte, and wharefor þou come hedur." And þañ he
ansswerd' agayñ & sayd'; "Allas! now moste me nedis tett what
I am̃! I am̃," he said', "a fend', & I made me like a mañ, & I hafe
16 wunte with þis knyght þis xiiij yere, & alway ligeñ in wayte if
I cuthe wache what day he sayd' not, 'Aue Maria'; ffor what day
he had faylid' þeroff, I sulde hafe strangled hym̃; and what day as he
said' þat Ave, I had nevur power oñ hym̃, nor not mot hafe. And
20 att þe tyme þat I hafe bene with hym̃ he faylid' nevur a day, bod
he said' it a tyme of þe day." And wheñ þe knyght hard þis, he
was hugelie astonyd' & had grete mervayle, & fett dowñ oñ his
kneis befor' þis holie mañ, & askid' hym̃ forgifnes, & was shrevyñ, &
24 tuke penance and amendid' his life. And þis holie mañ commandid'
þis fend' at he sulde go his ways, and nevur aftur presume to dis-
sese any creatur' þat had deuocioñ vnto our' ladie, Saynt Marie. *et* c^{o}.

Antiphonam Regina celi Angeli cantauerunt.
28 Infra de Maria. x.

LXXII.

Antonij Abbatis.

We rede in 'Vitis Patrum,' how oñ a tyme as Saynt Antoñ lay
in a den in wildernes, a grete multitude of fendis come vnto hym̃
32 and rafe hym̃, & toylid' hym̃, to so mekle he was nerehand' dead'.

And his brether went & soght hym̃, & fand' hym̃ nere dede; & þai wepud & made grete sorow, and fechid' hym̃ home. So on̄ a nyght when̄ he was amendid', & att his brethir was oslepe, he garte bere hym̃ agayn̄ vnto þe sayd den̄: and as he lay þ*er*, & many wowndis 4 vppon̄ hym̃, he lukid evur when̄ þir fendis suld' com̃ agayn̄. Than̄ þai come in liknes of wilde bestis, & w*ith* þ*er* hornys & þ*er* tethe þai rafe his flessh̄, & wowndid' hym̃ hugelie. Than̄ sodanlie þ*er* apperid' a m*er*vaylus light, & þies fendis fled'; & sodanlie Saynt 8 Anton̄ was hele of att his wowndis. So att þe laste he vnd*er*stude þ*at* þ*er* was almighti God Hym̃ selfe; & þan̄ he said'; "A! gude Jesu! whar was þ*ou*? whar was þ*ou*? whi was þ*ou* not w*ith* me in þe begynyng, at þ*ou* mot hafe helpid' me, and helid my 12 wowndis?" And our Lord ansswerrid hym̃ agayn̄ & said'; "Anton̄, I was here, bod I abade to se þi bateth; and becauce now at þ*ou* hase manlelie ou*er*comm*en*̄ þine enmys, I sall make þi name to be knowen̄ þurgh̄ att þis werld', and þe for to be wurshuppid'." 16

Antoni*us* recreatur cu*m* *frat*rib*us*. Sup*r*a de Abbate.
App*a*ri*c*io. Apparet qu*andoque* deus. Infra de leproso.
Apparet qu*andoque* beata virgo. Infra de beata Maria. *et* alibi[1] in pl*uri*b*us* locis. 20
Apparent qua*n*doq*ue* angeli. Sup*r*a de ang*e*lo.
Apparent demones. Inf*r*a de Maria. viij.
Apparent mortui. Inf*r*a de morte, fere totu*m*, *et* de suffragijs. 24
Appetitus est rep*r*imendus. Sup*r*a de abstinencia, X et V.

LXXIII.

Apostasia. Apostate religionis qu*andoque* corporalit*er* puniu*n*tur. 28

We rede how þ*er* was offerd' vnto Damyanus, in an abbay þat Saynt Gregur byggid' w*ith*-in þe wallis of þe cetie of Rome, a childe be his fad*er* & his moder; and when̄ he come vnto mans age, he

[1] MS. et in alij pluribus locis.

forsuth̄ forsuke þis Abbay, & went into þe werlde, & tuke hym̄
a wyfe. So afterward̄ hym̄ happend for to fall̄ seke, and he garte
bere hym̄ vnto þis abbay, & *þer* he lay; & on̄ a tyme, sodanlie,
4 befor̄ his wyfe & all̄ þat was aboute, he began̄ to cry faste, & said̄
þat Saynt Andrew & Saynt Gregur had bett hym̄ grevuslie; and
when̄ he had ligyn̄ a while, he said̄ at þai had dongen̄ hym̄ becauce
he went oute of þe abbay & tuke hym̄ a wyfe. And a while after
8 he sayd̄ þai bett hym̄ agayn̄ becauce he skornyd̄ pure men̄, &
wulde giff þai*m* noght; "& now," he said, "þai bete me becauce
I tuke wronguslie vi d̄ of a man̄ & wulde not giff hym̄ þai*m* agayn̄;
& now I hafe for ilk peny a lassh̄" and w*ith*in ane howr̄ or ij after,
12 he rase oute of his bed, & did on̄ hym̄ a hayr & a scapularie þat
lay by hym̄, and ran̄ vnto þe kurk̄, and said̄ þat, be þe grace
of God̄, he was delyverd̄ of all̄ þis betyng. & he garte make his bed
in þe same kurk̄, & garte a monke go vnto mes; and evyn̄ onone,
16 as þe gospell̄ was red̄, he endid̄ his life. And þe monk*is* had his
bodie to wassh̄ it, & þai fand vppon̄ his bodie wowndis & yedders
of þe betyng þat he said̄ he was bett w*ith* þase halie Saynt*is* for þe
trispas at he had done. *et c*ᵒ.

LXXIV.

20 Apostata red[*i*]ens ad religione*m* pacient*er* debet
ferre qua*m*cu*m*q*ue* penitenciam.

We rede in 'Vitis P*atr*um,' how þat *þer* was ij fadurs þ*at* war
tempid w*ith* þe spiritt of fornicacion̄, & þai went into þe werld̄
24 & tuke þai*m* wyfis. So on̄ a tyme þe tone of þai*m* said̄ vnto
þe toder; "whatt hafe we won̄ in þis our vnclennes, sen̄ we
consayfe þat eu*er*lastand payn̄ mon̄ folow itt, & we hafe forsaken̄
þe life of angels? And *þer*for̄ latt us turn̄ agayn̄, & be as we wer
28 in wilde[*r*]ness." And þai went agayn̄ vnto *þer* cellis, and was
reclusis a full̄ yere, and had nothyng bod a porcion̄ of bread
& watir evurilk day. And when̄ þe yere was done, þe tone of
þai*m* had a pale face, & þe toder a fayr face; & his brethir askid
32 hym̄ whi his face was so pale, & he ansswerd̄ agayn̄ and said̄;
"I hafe a pale face for I had mynd̄ of þe paynys of hell̄, whilk̄ þat

I mond' hafe bod if I did penance for my syn̄." And þe tod*er* said' his face was so fayr for he thoght of þe gudenes of allmightti God', & had a grete comfurth & a ioy þat he was delyverd' oute of þe paynys of hell; & þ*er*for' he said', he had grete comfurth when he 4 purseyvid' þat he was delyverd' of so grete a p*er*ell, & þan̄ put agayn̄ in so grete wurthines. And when̄ þ*er* brethir hard' þis, þai vnderstude att þai wer of evyn̄ penance. *et* c^o^.

Apostate reu*er*tentes frequ*enter* deuocius se habent. 8 Inf*r*a de p*enite*ncia, ij^o^.

LXXV.

Apostate aliqu*ando* ecia*m* mali peiores efficiuntur.

Cesarius tellis how þ*er* was som̄ tyme a yong man̄ þat made [*hym*] of a monk of Ceustos ordur, and þuff[1] all he was gretelie movid' be 12 a bisshop̄ at was his Cussyn̄ to com̄ oute of þe place, yit neu*er*-þe-les he wolde nott, bod abade still & was professid', & eft*er*ward' made a preste. So afterward' be temptacion̄ of þe devull, he gatt oute of his place & went vnto a grete co*m*pany of thevis; & he, þat 16 was gude emang his brethir, was þ*er* þe warste of all. So on̄ a tyme, at þe sege of a Castell, hym̄ happend' to be hurte w*ith* ane arow, & was bown̄ to dye. And men̄ abowte cownceld' hym̄ to shryfe hym̄, and' he ansswerd' & sayd'; "What may shrifte p*ro*fett me, þat hase 20 done so many grete trispasis?" And þe p*re*ste told' hym̄ þat þe m*er*cie of God was more þan̄ was all hys syn̄. And þan̄ he began̄ to shryfe hym̄, & sett hym̄ down̄ on̄ his kneis befor' þe preste; and God sent hym̄ swilk contricion̄ þat eu*er* when̄ he 24 began̄ to shryfe hym̄, he sighed' & wepid' so sore þat he mott not speke a wurd'. So at þe laste he tuke his spiritt vnto hym̄ & sayd'; "Sur, I hafe synnyd' ofter þan̄ þ*er* is gravell in þe see, and I hafe gane oute of myne ordur and felashippid' me w*ith* thevis & lurdans, 28 & slayn̄ many a man̄. And if þai be savid' I mon̄ nott, ffor I hafe violatt & fylid' many mens wyvis, & þ*er* chuldre, & burnyd þ*er* howsis, & done many other infenyte illis." And þe p*re*ste was bod a fule & said'; "Maior est iniquitas tua qua*m* veniam m*er*caris: 32

[1] MS. if.

þi syn̄ & þi wikkedness is more þan̄ evur þou may gett forgiffnes off." And he ansswerd agayn̄ & said; "Sur, I am̄ a clark, & I hafe sene þis written, 'Quacu*mque* hora ingemisc*er*it p*eccat*or, 4 *et cetera*: Whatt howr̄ som eu*er* þat a synn*er* forthynk*is* his syn̄, & shryvis hym̄ clene þ*er*of, almighti God wiłł forgiff hym̄.' And þ*er*for̄ I beseke you for Godd*is* sake to enioyn̄ me som̄ penance for my syn̄." And þan̄ þe preste said; "I wate nevur what penance 8 I sulde enioyne þe, for þou arte bod a loste man̄." Than̄ he ansswerd agayn̄ & said; "Sur, sen̄ þou wiłł not enioyn̄ me penance, I sałł enioyn̄ my selfe penance; And þ*er*for̄ I bynd my selfe to be ij M Ł.[1] yere in purgatorie; & after þat at I may hafe 12 forgifnes of my syn̄ of ałłmyghti God." And þan̄ he askid þat he myght be howseld, and þis fond p*re*ste wolde not howsełł hym̄. Than̄ at þe laste, he p*r*ayed hym̄ write his confession̄ in a scrow, and at he wold giff it vnto þe bisshopp̄ þat was his cussyn̄; and 16 þe preste hight hym̄ þ*at* he suld do so. And þan̄ he dyed & his sawle went vnto purgatorie, as he had bon̄ it to do. And þe p*re*ste offerd þis cedułł vnto þis bisshopp̄; and when̄ þe bisshopp̄ redd itt he was passand hevie & wepud, & said þus vnto 20 þe preste; "þ*er* was neu*er* man̄ þat I luffid so wele whikk, & þ*er*for̄ I sałł luff hym̄ deade." And in þat yere he sente þurgh ałł his bisshoppryke, & garte do message & oders p*r*ayers & suffrage of halie kurk for hym̄. And at þe yere end he aperid vnto hym̄ 24 w*ith* a pale & a lene face, & tolde hym̄ þat be his suffrage þat he garte do þat yere for hym̄, & did hym̄ selfe, he was remytt of a M Ł yere þat he sulde hafe suffred in þe payn̄ of purgatorie; & if he wold do als mekułł for hym̄ þe nexte yere, he said he sulde 28 be clene delyverd þ*er*off for evur. And þis bisshop̄ garte do for hym̄ þe secund yere as he did þe furste. And when̄ þis was done, as þe bisshop̄ was syngand a mes for hym̄, he apperid vnto hym̄ in a white cowle, & w*ith* a passand fayr face, & sayd; 32 "Almiȝtti God reward þe at þou hase done for me; for be þi besynes I am̄ delyverd in þies ij yere of þe paynys of ij M Ł yere in purgatorie. And þ*er*for̄ I thanke the, for now I go vnto paridice vnto evurlastand blis." *et c*ᵒ.

[1] M Ł. *omitted, and added above the line.*

Apostate habentes firmu*m* pr*o*positu*m* redeundi si sic moriantur saluat eos, *et* reddit eis habitu*m* monachalem. Infr*a* de volu*n*tate qu*e* pr*o* facto reputatur. 4

Apostata a fide aliqu*ando* a deo e*ciam* corporaliter punitur. Infr*a* de benedicta.

LXXVI.

Apostolus. Ap*osto*lor*um* memoria *et* deuocio est utilis. 8

Cesarius tellis how som tyme in þe cetie of Colayñ þ*er* was so grete a fyre, þ*at* a grete parte of þe cetie was brente. So þ*er* was a c*er*tayñ wom*m*añ in þe cetie, þat wasshid' & amendid' for hur hyre ałł þe clothis þat belonged' vnto þe kurk of þe apostels. And 12 sho had a howse ałł of wud', harde be þe kurk, and whe*n* þe wykkid fyre was in howsis nere-hand' hur, hur dogh*ter* begañ to bere oute hir howsshold'; & hur mod*er* bad hur lefe, & wolde nott latt hur, bod garte hur bere in ałł agayñ. And sho lokkid' þe dure 16 faste, & wente in-to þe kurk, & had grete faythe in þe apostels, & sett hur downe afor' þai*m* & p*r*ayed in þis man*er* of wise; "O! ye holie apostels! & eu*er* I did' you any trew or gude s*er*ves, kepe my howse & my gudis þat is þ*er*in." Lo! þis was a m*er*valos fayth of 20 a wom*m*añ! And þañ þe fyre þat burnyd', stiłł owr-hippid' þis lawnderer howse, so þat nowder it nor hur gudis þat was þ*er*-in was byrnyd', þuf ałł þai wer in myddeste þe fyre; & þus hur howse was savid' þurgh fayth, & belefe þat sho had vnto þe apostels. 24 *et* c^o^.

LXXVII.

Aqua quasi solida stetit non fluens.

Saynt Gregorie tellis, how at þe Cetie of Terenence[1], þe flude þat is callid' Artose bolnyd up so, þat it come vnto þe kurk of Saynt 28 Zenoñ þe m*ar*tyr; and yit, þuf ałł þe duris wer oppyñ, it come not

[1] Latin MSS., apud Verenensem urbem, = Verona.

in; and it sparrid vp þe kurk-duris & þe wyndows, as it had bene turnyd into a thyng þat had bene faste as þe stone wall, vnto so mekull þat mekle peple þat was in þe kurk war sparrid in with
4 þe watir, & myghte not wyn oute. And yitt when þai come vnto þe kurk-dure, þai might take þaim water & drynk þeroff. And þus, þurgh þe gude prayers of þis holie martir, þe watir was many day as a wall vnto þaim, & myght nott entir in-to þat holie place.
8 *et c*^{o}.

LXXVIII.

Archidiaconus ad episcopatum aspirans perpetrauit homicidium.

We rede in 'Libro de Dono Timoris,' how som tyme þer was
12 in Ducheland ane archdekyn þat desirid gretelie to be a bisshopp, & contyrfetid her-for þe bisshoppis deade; & he garte lay a grete stane abown þe yate at þe bisshopp vsid to go in att þe kurk att; and þer was owr þe yate ane ymage of our ladie. And on a tyme,
16 as þe bisshop went befor all his felaship, & sett hym down to wurshup þis ymage on his kneis, þis stane was put down, & smate oute his hernys. And onone aftre, þis archedekyn was made bisshopp, & made a grete feste at his stallyng. So at þis ffeste
20 þer was a grete prince þat servid hym, & sodanlie he was ravisschid into a vision, & þer he saw our ladie with a grete multitude of aungels & Sayntis, berand þe bisshopp head at þe harnys was strekyn oute off, and present it vnto Almiztti God, sayand on
24 þis maner of wise; "dere Son! yit þis my servand hede bledis; & yit his succidur þe homycide, at garte sla hym, ioyes of his dignytie at he hase after hym." And þan our Lord askid hur whome he sulde send vnto hym. And sho said; "Lo! yonder
28 is his server." And þan our Lorde commanddid hym in payn of dethe, þat he sulde with-oute contynnance tell þe bisshopp all þat evur he had bothe hard & sene. And þan he come vnto hym selfe & wepud, & went in & told opynlie vnto þe bissho[p],
32 befor all at þer was, all þat he had bothe hard & sene. And when þis bisshopp had hard hym oppynlie befor all men, he wex wude & swelte. *et c*^{o}.

Archiep*iscopus* a demonibus[1] portatur. Infra de demone.

Arma religiosor*um* su*n*t vestes eor*um*. In*fr*a de Religione. 4

Arma mon*ach*i possu*n*t temp*or*e et loco ex causa[2] . . . Infra de bello.

Arnulphi Metens*is*. Infra de Remissione.

Arsenij senatoris *et* heremite. Infra de odore *et* de 8 p*eccato*, de solitudine *et* vigilia. *et* c⁹.

LXXIX.

Aspectus debet esse compositus.

Tullius tellis how þat Pericles[3] & Sophocles war made dukis at Athenys. And oñ a tyme, whenñ þai went to speke to-gedur in 12 a cowncelhows of suche thyngis as was necessarie vnto þe cetie, þ*er* happend a fayr yong manñ to go be a wyndow at þai sett enence. And þis Sophocles spak vnto Pericle*s*[4] & sayd; "Se! yond*er* gois a fayr yong manñ!" And he ansswerd hymñ agayñ & said; "Sur, 16 it semys a manñ of cowncell, not alonelie to kepe still his handis & his tong, bod also for to kepe his eenñ co*n*tynent fromñ all man*er* of ydill sightis in tyme þ*at* he is at concell."

LXXX.

Assenech historia. 20

As we rede in þe furste yere of þe vij plentyfull yeris þat was in Egipte, Kyng Pharao sent Joseph to gad sam*en* cornys þat he cuthe gett in þe bowndis of Cleopilas, of whilk regioñ Pytaphar[5] þe preste was p*r*ince. & he was a wise manñ & grete of cowncell 24 w*ith* Pharao; and he had a dogh*ter* þat hight Assenech, and sho

[1] MS. demonijs. Latin MSS. have, de demonib*us* deportatur.

[2] MS. leaves a space here. Harl. MS. Arma mon*ach*i possunt temp*or*e *et* loco. In*fr*a de bello. Arund. MS. Arma mon*ach*i possu*n*t t*em*p*or*e *et* loco ex c*aus*a. In*fr*a de bello.

[3] MS. paricles.

[4] MS. perich.

[5] MS. Pyckaphar.

was a passand fayr mayden emang all opẽr; & with þat sho was passand statelie & prowde, & thoght skorn be evur-ilk common man. And sho was kepid so at no man saw hur. And þẽr was
4 ioynyd uppon þis Putyphar howse a towr, at was grete & hy, & in þe top þẽrof was a cenacle, þat had in it x chawmers; of þe whilk þe furst was grete & fayr, & dight with-in with precious stonys; and in þat was þe goddis of Egipte, of golde & of sylu*er*, at þis
8 Assenech did sacryfice vnto. & evur-ilk day sho offerd vnto þai*m*. And þe secund chawm*er* lay hur clothyng in, & hur gold & hur sylver & hur precious stonys; and in þe iij chawm*er* war all þe gudis of þe lande, & þẽr was hur buttrie; and in þe toder war vij
12 maydyns þat servid þis Assenech, with whame spak nowder childe nor man; and in Assenech chawm*er* was þẽr iij wyndows, ane at þe suthe, a noder at þe este, & þe iij at þe weste: & at þe northe was hur bed, onowrnyd with gold & sylu*er*, precious stonys, & gay
16 clothis of purpur & sylk at sho slepid in, & þẽr sat neu*er* man on þat bed. And aboute þis towre was þẽr ane entre with a hy wall, with-in þe whilk þẽr was fayre treis & frutefull of dyvers kyndis; & þẽr was a fayr spryng & a well. And þis Assenech was a mekull
20 large wom*man* as Sarra was, & als wise as Rebecca, & als fayr as Rachell. So þis Joseph sent vnto þis Putiphar & lete hym witt at he wald com vnto hys place & se itt; & he was fayn þẽrof, & lete his doght*er* hafe knowlege, & said he wolde marie hur vnto hym.
24 And sho was wrothe þẽr-with, & said scho wold be giffen vnto no man at was in thraldom as Joseph was, bod rather vnto a kyngis son. So as þai war spekand sam*en*, one come & toldẽ þai*m* at Joseph come. And þis Assenech fled in-to hur cenacle, vp into þe
28 topp of þe towre. And Joseph come rydand in Pharao carte, þat was all of gold, & iiij white hors drew it, & þai had brydyls all of gold; & Joseph was cled in a white cote & in pall & purpur wovyn with golde, & a crown of precious gold opon his head, & aboute it
32 was xij precious stonys, & he had in his hand a golden wand of þe kynges, & a branch of oliff full off fatt frute. And þis Putiphar & his wife come & mett hym, and wurschippid hym, and Joseph went in-to þis entrie, & þai sparrid þe duris aft*er* hym. & at
36 þe laste he was war of Assenech oute at a wyndow, and sho saw

hym̄. And þan̄ sho was gretelie trubled̄ w*ith* wurd at sho had
hard̄ on̄ hym̄, and þan̄ sho said̄; "Beholde! þe son̄ is com*me*n̄
fro hevyn̄ to shyne vppon̄ vs in his cowrs; and I wiste not," sho
said̄, "at Joseph̄ was þe son̄ off God̄. What man̄ myght hafe so 4
grete fayrnes, & what wom*m*ans wambe myght bere so grete a light?"
And þan̄ Joseph̄ went vnto Putiphar hows, & þai wasshid̄ his fete.
And þan̄ Joseph̄ asked̄ what wom*m*an þat was þat he saw in
þe cenacle oute at þe wyndow, & þai tolde hym̄. & he was aferd̄ 8
þat sho was hevye vnto hym̄, as sho was vnto other þat sent vnto
hur messangers w*ith* grete giftys; & eu*er* sho keste þai*m* agayn̄ att
þai*m* w*ith* grete[1] skorn̄ & dedyne. And þan̄ said̄ Putiphar;
"Sur, my dogh*ter* is a mayden̄, & hatis evur-ilk man̄, for sho saw 12
neu*er* man̄ bod me & the at sho saw þis day. And if þ*o*u will̄, sho
sall̄ com̄ & speke w*ith* the." And þan̄ Joseph̄ thoght þat & sho
hatid̄ eu*er*-ilk a man̄, sho sulde not be vnbehuvable vnto hym̄.
And þan̄ he said̄ vnto hur fadur; "and your dogh*ter* be a mayden̄, 16
I luff hur as my sustre." And hur moder went & fechid̄ hur down̄
& broght hur befor hym̄, and hur fadur bad hur hals hur bruther,
þ*a*t hatid̄ all̄ women̄ as sho did̄ all̄ men. And sho halsid̄ hym̄
& sayde; "Ave b*e*n*edic*t*e* a deo excelso! hayle þ*o*u blissid̄, com*me*n̄ 20
fro Almyghti God̄!" and þan̄ he said̄ agayn̄; "Benedicat te deus
q*ui* viuificat om*n*es; God blis þe þat whikkens all̄ creaturs." And
Putiphar bad his doghter kys Joseph̄; and sho wolde hafe done so,
& he lett hur w*ith* his hand̄ & said̄; "It semys nott a man̄ þat 24
wurschuppis Almyghti God̄ to kys a wom*m*an̄ þat wurshuppis
mawmett*is* þat er defe & dom̄." And when̄ sho hard̄ hym̄ say so,
sho was passand̄ hevye & wepid̄. And Joseph̄ was sorowfull̄ for
hur, & laid̄ his hand̄ on̄ hur heade & blissid̄ hur. And þan̄ sho 28
was merie & p*ar*tid̄ w*ith* hym̄ & went vnto hur bed̄. And what
for ioy & what for drede, sho fell̄ seke, & did penans for þase fals
godd*is* at sho had wurshuppid̄, and forsuke þai*m*. And when̄
Joseph̄ had etyn̄, he tuke his lefe & went his way, & said̄ he sulde 32
com̄ agayn̄ þat day viij dayes. And when̄ he was gone, þis
Assenech did on̄ blak clothyng in token̄ of hevynes & sparrid̄
hur dure, & keste down̄ all̄ hur ydolsis, & keste hur supper vnto

[1] *After* grete, giftis, *erased.*

hundis, & putt assh opon hur head, & laid hur down on þe payment & wepid bitterlie vij dayes. And on þe viij day come Joseph & tuke hur vnto wyfe & wed hur. *et c*.

4 Asinus portat usurariu*m* ad patibulu*m*. Infra de sepultura.

Asinus custoditur a leone. Infra de Leone.

Asinus legatus trib*us* perit. Infra de legato.

LXXXI.

8 Avaricia. Auarus quanto plus congregat, tanto deus aliqu*ando* ei occasionalit*er* subtrahit.

We rede in 'Vitis P*atrum*' how þat som tyme þ*er* was a garthener, & att þat evur he gatt off his labur, he gaff it in almos, so
12 þ*at* vnnethis he kepid vnto hym selfe to fynd hym mete & clothe. So aft*er*ward be intysyng of þe devull, he lefte his almos-giffyng, & gaderd sam*en* a grete some of money þat he myght liff w*ith* in his age. So aft*er*ward þ*er* happend a surans for to fall in hys
16 lymbe, þat his fute rotid off. And he spendid all his money in lechecrafte, & was neu*er* þe bett*er*; and att þe laste, be cowncell of a gude leche, he garte cutt it off. And opon þe same nyght at it was cutt off, as he lay in his bed sorowand & mornand, þ*er* apperid
20 vnto hym ane angell & said; "Whar is now þe money att þ*ou* gaderd sam*en* to liff w*ith* in þine elde? What may þat now helpe the att þ*ou* had hope in?" And he ansswerd agayn & said, "I hafe synnyd, & I will now no mor do soo." And þis aungell tuchyd
24 his fute, & it was restorid agayn. And þe leche come to hym agayn on þe morn, & fand his fute hale, & hym gravand as he was wunt to do in þe felde. Lo! Surs, þus he was restorid for his gude dede, þuff all he lefte it, and þ*er*for ye may see at God will
28 hafe no gude dede vnrewardid.

LXXXII.

Avaricia a temp*or*ali p*r*omocione impedit.

Saynt Gregor tellis how one þat hight Constancius, at was cussyn vnto Bonyface, on a tyme sellid his hors for xij d of gold, & he

putt þai*m* in his kiste; & in þe mene while he[1] went his way. So on̄ a tyme pure men̄ come vnto þis pope Bonyface, & askid' hym̄ almos passand' faste; & he was in þe kurk & had nothyng to giff þai*m*. So he trustid' gretelie in his cussyn̄, at he had gude, & went 4 vnto his kiste & brak it, & tuke oute þies xij golde penys & gaff þai*m* vnto pure folke. So þis Constanci*us* come agayn̄ & fand' his kyste breken̄, & w*ith* a grete rumor & a cry he come vnto the pope, & bad hym̄ giff hym̄ his xij d' agayn̄. & w*ith* his crying 8 þis pope wente into the kurk & was gretlie sterid', & evyn̄ standand' he liftid' upp his handis vnto allmyghti God', & made his prayer. & sodandlie he grapid' in his bosom̄ & fand' xij d' of gold', & he keste þai*m* in þis wude preste skyrte, & said'; "Behold'! now 12 þou hase þe xij d' of gold' at þou askid' me; Bod þou sall vnderstand', þat aft*er* my decese þou sall neu*er* be pope nor bysshop of þis kurk, as þou trowis to be; and all becauce off þi covatusnes, at þou will giff God no þing of þat at he sendis the." 16

LXXXIII.

Avaricia est quandoque causa amissionis temporalium, *et* vnius avaricia toti vni congregacioni nocet.

Cesarius tellis how þat a monk som tyme of Ceustus ordur, þat was Celerer, was tempid' w*ith* covatice. So on̄ a tyme in bar- 20 ganyng he begylid' a pure wedow. So it happend' þat same yere our Lord' sent such weddur þ*at* stroyed' all þe vynys þ*at* langed vnto þe abbay, so at þ*er* wyne had nowder colour nor savor. And þe abbott, seyng þis, trowed' þat it come for somwhatt at God was 24 displesid' w*ith* þai*m* fore. And he went vnto a holie mayden̄ þat hight Acelina, & besoght hur mekely at sho wold' aske in hur p*r*ayers of almyghti God', at sho mot know be reuelacion̄ what was þe cauce here-off; and so sho did'. & it was answerd' hur be 28 allmyghti God', þat it was for þe fraude & þe gyle þat þis celerer did vnto þis pure wedow. And yit it was said' mor vnto þai*m* be almyghti God' in þis wise; "Yit I sall tuche hym̄ w*ith* a plage." & so it happen[d] þat a knyght þat won*n*yd beside þai*m* 32

[1] *After* he, dyed, *erased.*

in þatt yere, sodanlie of itt witt, opon a night sett fyre in þ*er* lathis, & burnyd up att þ*er* warn-store at þai had of corn. And þan þe plage cesid, & þe monke shrafe hym clenelie of att hys synnys, 4 & come vnto amendment.

LXXXIV.

Auaricia retrahit ab elemosinis faciendis.

Jacobus tellis how at þ*er* was a wom*man*, & hur husband gaff hur keys & kepyng of att at evur þai had. And sho was so sparand, 8 at sho wolde giff nothyng for Goddis sake vnto pure folke, nor vnto þai*m* at mysterd. So at þe laste hur happend to dye, & hur neghburs cowncellid hur husband to dele som almos to pure folke for hur saule. And he ansswerd agayn & sayde; "Whils scho liffid 12 hur selfe, sho wolde nothyng dele nowder for hur selfe, nor for me; & þ*er*for I witt now nothyng dele for hur."

Auaricia *eciam* a debita oblacione in missa retrahit. Infra de obl*acione* in offertorio.

16 Auaricia hospitalitatem impedit. infra de hospitalitate.

Auarus moriens a pecunia no*n* potest sep*ar*ari. Infra[1] de Vsurario.

20 Aue Maria no*n* potest demon audire, sed fugit. Infra, demon.

Ave Maria liberat a potestate Demonis. Sup*r*a de annu*n*ciacione.

LXXXV.

24 Auditus. Audire s*er*monem impedit demon.

Jacobus de Vet*ri*aco tellis, how som tyme þ*er* was a religious man, and as he was sayand a s*er*mon in a kurk on a tyme, he saw þe devutt in þe kurk. & þ*er* he adiurid hym, & chargid hym 28 on Godd*is* behalfe, þat he sulde tett hym his name, & what he was. And þis Deuytt ansswerd & said; "I am a fend, & I am callid

[1] MS. Supra.

Claudens Aurem, Ere sparrer. And I hafe other iij felows, and ane is callid' Claudens Cor, a noder, Claudens Os, & þe thrid', Claudens Bursam. The furst sparis a mans harte, þat he may not hafe contricion for his syn. The second sparis his mouthe, 4 þat he sall not shryfe hym, & þe thrid' sparis his purs, þat he sall make no satisfaccion nor dele none almos-dede, at his syn may be forgyffyn hym. And I my selfe sparis a mans eris, þat he sall nott here noo gude *pre*chyng, þ*a*t sulde cauce hym to forsake 8 his syn."

LXXXVI.

Audientes v*er*bu*m* dei deus audiet, Et nolentes audire no*n* audiet.

Jacobus de Vet*ri*aco tellis, how som tyme þ*er* was a husband-man 12 þat wald nott here of almyghti God. So on a tyme hym happend' to dye, and when he was born vnto þe kurk, & þe prestis & þe clerkis was besy aboute hys dirige-doyng, in syngyng & redyng aboute his bodie, þe crucifix, at stude vp in þe rude-lofte, lowsyd 16 his handis fra þe rude, & stoppid' his eris þat he sulde nott here þai*m*. And all þat was in þe kurk, when þai saw þis, had grete m*er*vayle þ*er*off. And þan þe p*re*ste said vnto þe pepull; "Know ye whatkyn a tokyn þis is? ye know v*er*elie, þat he this at lies 20 here had neu*er* will in all his life to here þe wurd' of Godd', nor at no man sulde speke off Hym. And þ*er*for' he is now in þe power of þe devull; and þ*er*for þe crucifix now stoppis his eris, þat he here nott þe p*r*ayers þat we syng & say for hym." And so 24 þai all lefte þ*er* p*r*ayers & wolde p*r*ay no more for hym; & þan the crucifix putt vp his armys as þai war befor. *et* c^o^.

Audire missam est multu*m* vtile. Inf*r*a de Incepcione. 28

LXXXVII.

Auguriu*m* aliquando est verum.

We rede in 'Historia Eccle*s*iastica' how on a tyme Herodes Agrippa come vnto Rome, & þ*er* he was passand famyliari w*ith*

one þat hight Gayus, þat was þe Emperour cussyn. So on a day, as Herod was in a chariott with þis Gayus, Herod lifte vp his handis vnto hevyn & said; "Wold God at I mott se yone alde man deade, þat is Emperour, & at þou war lorde of all þis werld." And when he had hard þis Herod say so, he went vnto Tyberius, þat was Emperour, & tolde hym. And he wex passand wrothe þerwith, & garte putt Herod in prison perfor. So on a day as þai satt in prison, he & his felous, þai war war of ane owle sytt in þe bewis of a tre. & þan one of þaim, þat was wiseste of þaim all, said vnto Herod; "dowte þe noȝt, for þou mon sone be delyverd, & be so gretelie enhawnsid & þai þat er þi frendis sal be þine enmys; & in þis prosperitie þou sall dye." So with-in a little while after, þis Tyberius dyed, and þis Gayus was chosyn Emperour. And he tuke vp þis Herod oute of prison & gretelie enhawnecid hym, & made hym þe chefe kyng in all Iurie.

LXXXVIII.

Augurrium. Sicut supra.

Josephus tellis þat when Herod come vnto Cesarie & all þe men of þe contre come vnto hym, he had on clothyng of clothe of golde & syluer. So on a day he satt in þer mote-hall, & þe son bemys shane opon his clothyng. & þai þat saw hym thought at þer was ij sonnys, one at schane on hym, & a noder at shane oute of hym; & so þai tuke a grete ferdnes for hym, to so mekull at þai said on þis maner of wise; "hedertoward we dred yone man bod as a man, bod fro hyne-furth we sall wurshupp hym abown þe natur of man"; vnto so mekull þat, þurgh þe adulacion of þe pepyll, he supposid hym selfe more for to be a god þan a man. So on a day as he satt vnder-nethe a tre, he was war of ane owle syttand in þe tre abown his head; and þerby he wiste þat he sulde sone dy, & said; "Lo! surs, I, þat am your lord, mon now dy." For he knew be þe sight of þis owle, þat he sulde dy with-in v dayes after. And onone he was smytyn with seknes, and v dayes wormes knew hym so in his bowels þat at þe laste he[1] expired & dyed.

[1] MS. de.

LXXXIX.

Augustinus.

We rede how oñ a tyme *þer* was a mañ þat had a grete deuocioñ vnto Saynt Austiñ. & oñ a tyme he come vnto a monk þat kepid' Saynt Austyñ shryñ, & gaff hym̃ a grete dele of money, & besoght hym̃ to giff hym̃ a fyngre of Saynt Augustyñ. And þis monke [*tuke*] a noder dead mans fynger & wappid' it in a sylkeñ clothe, & gaff hym̃ it & tolde hym̃ þat it was Saynt Austyñ fynger. And he tuke it w*ith* grete reue*r*ens, & alway wurschippid' it als deuotelie as he cuthe, & wolde putt it to his mouthe, his eyñ & vnto his breste. So almighti God, seyng þe faith̃ of þis mañ, als wele me*r*cifullie as me*r*valuslie, gaff vnto þis mañ a fynger of Saynt Austyñ. And he went home *þerwith* in-to his contreth̃; & *þer* it did' grete me*r*acles, vnto so mekull̃ at þe fame *þer*of come vnto þe monaste*r*ie *þer* Saynt Austyñ was shrynyd'. And þe Abbott examynd' þis monke *þer*of, & he said' at it was bod a dede mans fynger at he gaff hym̃, & not Saynt Austyns. And þe Abbott & his brethir oppynd' his fertir & lukid', & fand' þat a fynger of his was away. & whe̅n̄ þe abbott knew þe treuth̃, he putt þis monke oute of his offes, & punysshid' hym̃ grevuslie for þat at he had done.

XC.

Augustinus.

Whe̅n̄ Saynt Austyñ liffid', vppoñ a tyme as he satt redand' oñ a buke, he was war of a fend' berand' a grete buke in hys armys. And Saynt Austyñ[1] adiurid' hym̃, & chargid' hym̃ oñ Goddis behalfe at he sulde tell̃ hym̃ whatt was wrettyñ in þat buke. & he said' *þer* was wrettyñ mens syns. & Saynt Austyñ chargid' *þat* [*fend*], & *þer* war wretteñ any of his syns, þat he sulde latt hym̃ se *þaim*, at he myght rede *þaim*. & he shewid' hym̃ þe buke, & he cuthe fynd' nothyng *þer* wretteñ of hym̃ selfe, bod at a tyme he had forgetteñ to say his evynsong. & he com*m*aundid' þis fend' þat he suld' abide *þer* still̃ vnto he come agayñ. & he went into þe kurk̃, & devoutelie sayd' his co*m*plyñ & divers other gude orysons &

[1] Austyñ, *omitted and added above the line.*

prayers, & þañ he come agayñ & chargid' þis fende to latt hym̄ se þat place agayñ in þe buke. And þis fend' turnyd' þis buke ou*er* & ou*er* & soght it, bod he cuth not fynde nothyng bod a voyde
4 place. And þañ he was wrothe, & said' vnto Saynt Austyñ; "þou hase fowlie deseyvid' me. Me forthynk*is* now at evur I shewid' the my buke, for be þe v*er*tue of þi prayer þou hase done away þi syñ." And w*ith* þis he wanysschid' away & was confusid'.

XCI.

8 ## Ad-huc de S*ancto* Augustino.

We rede how oñ a tyme þ*er* was a wom*m*añ þat mysterd' cownceł, & sho come vnto Saynt Austyñ & fande hym̄ at his studie. And sho come vnto hym̄ & salusid' hym̄, & he wold' nowder
12 luke oñ hir nor ansswer hur. And sho stude stiłł & vmthoght hur, & trowid' þ*at* for his halynes he wold' not behold' a wom*m*ans face. And sho come ner hym̄ and' told' hym̄ hur erand', and he wolde not ansswer hur nor als mekle as ans move hym̄. And whe*n* sho saw
16 þis, sho went away fro hym̄ w*ith* grete sorow & hevynes. And oñ þe morñ after, whe*n* he had said' his mes & þe same wom*m*añ was þ*er*-att, aft*er* þe sacryng-tyme sho was ravisshid' in hur spyritt, and sho thoght þ*at* sho was afor þe iugement of almighti God'; and
20 þ*er*, as sho thoght, sho saw Saynt Austyñ, faste disputand' of þe ioy of þe holie T*r*inytie. & as hur thoght, þ*er* was a voyse at said' vnto hur; "whe*n* at þou come vnto Saynt Austyñ, oñ þis man*er* of wyse he was disputand' of þe ioy of þe holie Trynytie; and þ*at*
24 he thynkys oñ wele enogh. Bod go now vnto hym̄ boldlie, & þou shałł fynd' hym̄ meke enogh, and he sałł giff þe gude cownceł." & sho did so; & he harde hur w*ith* gude wiłł & gaff hur his beste cownceł.

XCII.

28 ## Ad-huc de S*ancto* Augustino.

Som tyme þer was a mañ þat was ravisshid' in his spiritt, & he saw many Saynttis in grete ioy; & emang*is* ałł oþ*er* hym̄ thoght þat he cuthe not se Saynt Austyñ. And he spyrrid' one of þe

Saynttis whar Saynt Austyn was, and he ansswerd' agayn & sayd'; "Saynt Austyn is in a hy place; *per* he is disputand' of þe ioy of þe holie Trinytie. Thus men may Se þat he is a holie Saynt."

XCIII.

Avis. Avium Vanitas siue ludus grauiter punitur. 4

Petrus Clunacensis [1] tellis how som tyme *per* was a knyght þat was in purgatorie, whilk þat was a gude man & luffid wele for to herber pure folk; bod whils he liffid' he had a grete delectacion to layke with fewlis; and when he was purgid' in purgatorie of all his 8 o*per* synnys, þat for þis syn *per* come evur vnto hym a thyng like a burde, & gretelie turment hym. *et c*^{o}.

XCIV.

Avis oratio est exaudita aliquando.

Cesarius tellis how som tyme *per* was a burd' þat was lernyd' 12 to speke. So on a tyme sho flow away in þe feldis, & þe Goshalk sewid' after hur & wold' hafe kyllid' hur. And when sho saw hym com, as sho was lernyd' at home, sho began to cry, & sayd'; "Sancte Thoma! adiuua me! A! Saynt Thomas, helpe me!" And onone þis 16 goshalk fell down dead, and þis burd' esskapid' & had none harm. Lo! surs, what vertue it is to call on Saynt Thomas, martir of Cantyrbery, in any tribulacion!

XCV.

Baptismus in forma debita debet celebrari. 20

The Cronycles tellis how som tyme *per* was a bisshopp of Arryans[2], and on a tyme he baptisid' a man þat hight Barba. And he said' in þis man*er* of wise; "Baptizo te, Barba, in nomine patris per filium, in spiritu sancto per filium et spiritum sanctum," to þe 24 purpos þat he wold' shew whilk of þaim was leste. And sodanlie þe watir was away, and he þat sulde hafe bene crystend' ran vnto þe kirk, & was cristend' *per*.

[1] MS. Climacensis.

[2] Harl. MS. *episcopus* arrianus.

XCVI.

Balliuus no*n* debet poni in officio paup*er* vel auarus.

Valerius[1]. We rede how þat whe̅n þ*er* was a varyans emang
þe senaturs of Rome, whethir of ij me̅n at was ordand þ*er*to sulde
4 be sent for a speciall erand' vnto þ*er* capta̅n, So þai vmthoght þai*m*
at þai wold' aske cowncell att Sup*er*cipius[2] Affricanus, at was a
lernyd ma̅n & dwelte emang þai*m*. And so þai dyd', & þai all
abade of his ansswer. And whe̅n he saw þies ij me̅n, of whilk þe
8 tone sulde be sent furth̄ þis message, he consydurd' at þe tone
of þai*m* was pure & covatus, & þe toder ryche & sparand' & bod
a chynche, [&] he sayd vnto þe senaturs in þis man*er* of wyse; "Me
plesis not at nowder of þies sulde be sent þis message; ffor þe tane
12 of þai*m* hase noght, and no man*er* of þing is enogh̄ vnto þe toder;
& þ*er*fo̅r such me̅n sulde be no baillays, nor go no messagies."

XCVII.

Balliuor*um* freque*n*s mutacio non est vtilis.

We rede how o̅n a tyme Tyberius Cesar askid' Josephus whi he
16 wold' not change ofte his Baillays & his s*er*vandis, [&] he ansswerd'
agayn̅ & sayd' þ*at* he wold' spare þe peple; ffor baillays & s*er*vand*is*
þ*at* er long in offes hase ans enogh̄, & will not all-way be gad*er*hand'
vnto þ*er* selfe; & eu*er* þai þat er putt in of new er gredye, & gaders
20 sam*en* vnto þ*er*selfe all þat evur þai may. "And þis," he said',
"I ca̅n shew you be exsample of a ma̅n þat was wowndid' & lay in
þe way. And a grete multitude of fleis come vnto his wownd'
& satt þ*er*-o̅n & bate hym̅; & he was so sore þat he myght nott
24 remew þai*m* away. So þ*er* come a ma̅n & fand' hym̅ & had com-
passio̅n o̅n hym̅, and onone he drafe away þies fleis & killid' þai*m*
at satt vppo̅n his wownd'. And þa̅n þe wowndid' ma̅n said' vnto
hym̅ o̅n þis maner of wise; 'Thow hase done me ane ill turn̅, ffor
28 þe fleis at þou hase slayn̅ & dongen̅ away war now fillid' w*ith*
my blude, & þ*er*fo̅r evur þe langer þai wold hafe bytten̅ me þe les.
Bod þe fleis þat will com̅ vnto my wownd' of new, will bite me war

[1] MS. We rede how þat Valerius, whe̅n, &c. [2] *For* Scipio.

& þai wold' hafe done; & þerfor' me had levur at þai had byddin styll, [*þan*] þatt other' þat er hongry sul' com & pryk me war þan þai did.'" *et* c^o^.

XCVIII.

Balliuus hic iniuste iudicans alibi iudicabitur.

We rede in 'Libro de Dono Timoris,' how þat[1] on a tyme a philosophur, when he saw a thief led to be hanged' w*ith* a baillay, this philosophur said'; "Lo! þe gretter thieff ledis þe les thieff to hangyng." And so it happens oft sithes now-of-dayes; ffor com- monlie þe lytle þieff is hanged, Bod his resettyr & his mayntynnu*er* is savid'. *et* c^o^.

XCIX.

Balliui frequent*er* mun*er*a recipiunt s*ed* no*n* faciunt quod p*ro*mittu*n*t.

Som tyme þ*er* was a ballay of a grete lordshup, þat made a feste grete and' costios vnto þe weddyng of a son of his. So þ*er* was a tenand' in þe lordshup, þat had a grete cauce þ*er* in þe cowrte to be det*er*mynd' befor' þe Stewerd'. And agayn þis baillay son sulde be wed, he come vnto þe baillay & said'; "Sur, I p*r*ay you stand for me befor' þe stewerd' in þe courte, at I may hafe ryght, & I sall giff you a fatt cow to yo*ur* son weddyng." & he tuke þe cow & sayd' þat he sul'. So þis mans adu*er*sarie harde tell here-off, and he come vnto þis baillay wyfe & gaff hur a fatt ox, & besoght hur at sho wold' labur vnto hur husband þat he wold' ansswer for hym agayns^o^ his adu*er*sarie in þe courte. And sho tuke þe cow & laburd' vnto hur husband', & he p*ro*mysid' hur at he sul' fulfill hur entent. So bothe þe p*ar*ties come into þe courte afor' þe Stewerd', & put furth þ*er* cawsis, & þe baillay stude still & spak not a wurd for nowdur of þai*m*, vnto so mekyll at he þat gaff þe ox was like to be castyn. And þe man þat gaff hym þe ox said' vnto þe baillay; "Sur, whi spekis nott þe ox?" and þe baillay

[1] MS. þan.

ansswerd' hym agayn & sayd'; "ffor suthe! þe ox may nott speke, ffor þe cow is so fayr & so gude þat sho will nott latt hym speke."

Hec fabula valet ad quoscu*m*q*ue* iudices, *et* q*uod'* mun*e*ra p*e*ru*e*rtu*n*t iudiciu*m*, *et* q*uod'* mulieres sepius optinent magis q*u*am viri.

C.

Basilius.

We rede how som tyme þ*er* was a holie hermett, þat saw þis Basilius on a tyme walk in his pontificall abbett; & he þoght dedeyn, & had a dispyte þ*er*att, & demyd in hym þat he had a delectacion & a pride in þis clothyng. So sodanly þ*er* come a voyce vnto þis h*er*mett, & sayd on þis wise; "Thow hase more delectacion in grapyng of þi catt tayle, þan Basilius hase in his gay pontificall clothyng." *et* c^o^.

Basilius Iuuene*m* a diabolo eripuit. Sup*r*a de amore. Basilius morte*m* Iuliani apostate p*r*o*c*urau*i*t. Inf*r*a de vindicta.

CI.

Basilius oracione sua mortem sua*m* p*r*olongari fecit.

We rede þat when Saynt Basyll was seke & drew nere vnto his deadward, he com*m*andid' to gar feche vnto hym on þ*a*t hight Joseph, þat was a Iew, whome þ*a*t he had sene be reuelacion at sulde be a crysten man. And þis Joseph was passand' con*n*yng in grapyng of þ*er* vaynys at war seke, and he come vnto hym & felid' his[1] vaynys. And Saynt Basill askid' hym how hym thoght of hym[2], & he ansswerd' agayn & sayd'[2]; "Sur, þ*o*u sall dye or þe son sett." And þan Saynt Basll sayd'; "what & I dye nott or to-morn?" And þis Jew said'; "Sur, þat may not be; for þ*o*u erte bod a dede man; for vnnethis will þi life & þi saule byde sam*en* ane howr." Than Saynt Basill sayd vnto hym; "what will þ*o*u

[1] *After* his, fel, *erased.* [2] MS. *repeats, from* &, *to* sayd.

say & I liff vnto to-morn at vj of þe clok?" And þan þis Jew ansswerd agayn & said; "and þou liff, I wote wele þat I mon dye." And þan þe Saynt ansswerd hym agayn & said; "fforsuth þou sais suthe, for þou salt dye fro syn and liff vnto Cryste." And 4 þe Jew ansswerd hym agayn & sayd; "I wote what þou says, and if þou liff so salt I do." Than þis holie man made his prayer vnto almyghtti God at his life mott be ekyd, at þat man mott be savid. So þis Jew went his wayes & come agayn on þe morn, and fand þis 8 holie man liffand. And he felt down on his kneis and wurshuppid crystemmens Godd. And þan þis holie man, yitt als itt as he myght, rase up & went vnto þe kurk, & baptisid hym his awn handis. And wheñ he had done, he went home agayn & layed hym 12 down; and abowte none of þe same day he passyd vnto almighti God.

CII.

Basilius veniam pro peccatis mulieri impetrauit.

We rede how þer was a womman þat wrate att hur synnys in a bytt; and emangis att oþer sho wrate a grete syn at sho had 16 done, & þis bytt sho delyverd vnto Saynt Basytt & prayed hym to pray for hur þat hur synnys myght be forgiffen hur. And he sett hym down on his kneis & made his prayers for hur. And þan he oppynd þis bytt, & þis womman with hym, and att hur synys war 20 away, out-take þis grete syn. And þan sho prayed hym, þat as he with his prayers had getten hur forgifnes of att hur oder synys, at he wold so pray for hur att sho mott be forgiffen of þat syn. And he bad hur go away from hym, & sayde he was a synner & mysterd 24 forgyfnes of his syn als wele as sho did. And sho wolde nott away, bod abade stitt criand on hym to pray for hyr[1]. And he bad hur go vnto Saynt Effrem, & he myght grawnt hur at sho askid. And wheñ sho come att Saynt Effrem & told hym, he sent hur agayn 28 vnto Saynt Basytt & bad hur go fast, at he wer nott dead or sho come. And wheñ sho come, men was berand hym vnto his grafe. And þan sho began to cry & said; "att-myghti God deme betwix þe & me; for wheñ þou might hafe prayed for me, þou sent me 32

[1] MS. hym.

vnto a noder." And sho keste þis bilł vpp[on] his bere, & w*ith*-in a while sho tuke it agayn & opynd it, and fande alł hir syn clene done away oute þ*er*off.

4 Bede p*re*sbite*r*i. Infra de p*re*dicacione. I.

CIII.

Bellu*m*. Bellare no*n* expedit sine magna causa.

We rede how þat Cesar Augustus, þat was moste noble in batayle, eu*er* denyed to take bateł on hand bod if it war mor for
8 hope of avayntage þan[1] drede of harm. For he saide þat in were a little p*r*ofett myght nott make amend*is* vnto þe grete harm þat com*m*ys of feghtyng; "ffor," as he said, "& a man fysshid w*ith* a huke alł of gold & gatt a little fyssh, & at þe laste his huke war
12 broken away, þe takyng of þ*a*t fyssch myght not make amendis vnto þe los þat he had of his golden huke."

CIV.

Bellantes debent esse cauti *et* exp*er*ti.

Justinus tellis how þat kyng Alexander chose not to go w*ith*
16 hym in his weris yong men, nor þai*m* þat was in þe[2] flowr of þ*er* youthe[d][3], bode alde knyght[*is*] þat war wise, & had vsyd batels & cuthe gyff gude cownceł, at had bene in weris w*ith* his fadur. And suche men he trustid for gude knyght*is* & made þai*m* maisters
20 of his chyvalrie. And he sayde þat in bataył a man sulde nott þink of cowardnes nor of fleyng away, bod rather of havyng victorye, and at a man suld giff no truste vnto his fete, bod vnto his wapyn þat was in his hand.

CV.

24 Bella procurat Diabolus frequent*er*.

We rede how on a tyme when þe grete Emp*er*our Henrie at a grete cetie held his whisson-tyde, a little befor mes, when þai sett burdis in þe hałł, þ*er* began a grete fray, so þat grete blude
28 was shed betwix þe chamberlayns of þe archbysshopp & þe Abbott

[1] MS. þat. [2] MS. þ*er*. [3] MS. youther.

of Sulden; and att for ather of þai*m* wold' hafe sett þ*er* lord*is* sete next þe Emper*our* sete. For þe Abbott of Suldan fyndyn vnto þe emp*erour* when hym mysters, LX Ml of harnessid' men. And herfor he had a p*r*ivalege of old tyme grawntid', þ*at* he sulde att 4 grete festys sytt nexte þe Emp*er*our on his right hand. So þe p*ar*tis onone war stillid' & þe mes begon. And when þai war att þe laste end of þe sequens, & had songen þis vers; "hunc diem glo*r*iosu*m* fecisti"; onone att þat was in þe kurk hard' a voyce say 8 þus; "hunc diem bellicosu*m* Ego ffeci." And in confusion of þe fend', þe Emp*erour* garte begyn þe sequens agayn w*ith* grete deuocion; & att þe meate at was ordand' for hym & his meneya, he garte dele it furth-w*ith* vnto pure men for Godd*is* sake. *et* c^{o}. 12

Bellare possu*n*t religiosi cum armis[1] in spe diuini auxilij, defendendo ius su*mmum*. Infra de Religioso.

Bellare nesciunt ho*min*es concordes. Infra de Con- 16 cordia.

Bellant ecia*m* aliqua*n*do post mortem inimici. [[2] Infra de Odio.]

CVI.

Beneficia impensa ecia*m* bruta a*nim*alia recognoscunt. 20

Damianus tellis how som tyme m*er*chandis of Venys wer opon þe se, & gretlie vexid' w*ith* stormys, so at þai wyste neu*er* whar þai war. So att þe laste þai fand' ane Ile in þe see, & þ*er* þai landid' & tuke þai*m* ffressch wat*er* & wud, & such as þai*m* nedid'. And 24 þai cuthe fynd no creatur þ*er* bod wilde bestis. So at þe laste, as a meneya of þai*m* went vp in a cragg to gett þai*m* wud', þai fande how þat a dragon had taken a lyon & wold' hafe devowrid' hym & drawen hym into his den; and þai fell on þis dragon w*ith* 28 þ*er* wapens & kyld' hym, & delyverd' þe lyon & lete hym go. And evur-ilk day als lang as þai lay þ*er*, þis lyon was nott vnkynd', & he broght þai*m* owder a swyne or a schepe new slayn, a little

[1] Latin MSS., sine armis. [2] Reference from Lat. MSS.

befor none of þe day, evyn in þe skyn as he had taken itt. Lo! how frendlie ane vnresonable beste rewardid þaim þat did hym gude & savyd his lyfe. *et c*ᵒ.

CVII.

4 Beneficia conferenda sunt Dignis.

Seneca tellis þat he þat hase benefice in giffyng sulde do as þai do at playes at þe batt; for & a man caste a batt fro hym to a noder, & he to hym agayn, No doute, of patten from þe tone of 8 þaim it wiltt fatt vnto þe erth. Bod a gude player wiltt vmwhile caste þe batt ferrer & vmwhile nerrer, at he at is a gude player may play w*ith* hym. Right so sulde it be betwix hym þ*at* giffis þe benefis & hym þat takis it, for he þat giffis it sulde se þ*at* he 12 þatt he gaff it to war able for to take it, & kepe it fro þe erthe; þat is to mene, þat he cuthe reule it to þe plesur of God.

Beneficia acquisita male malu*m* exitu*m* habent. Infra De Blasfemia.

16 Beneficia multa ecia*m* p*r*estat deus[1] inuitis. Infra Inuitus.

CVIII.

Benedictio. Benedicendus est cibus *et* potus ant*e*qu*a*m sumatur.

20 We rede how þ*at* þ*er* was som tyme a holie mayden in a monas-t*er*ie of virgyns. And on a day as sho went into hur garthyn, sho saw ane herbe þat is callid letes, and sho desyrid to eate þ*er*on gretelie; & sho tuke þ*er*of & blissid it nott & ete þ*er*-on, for sho 24 forgatt at bliss it. And onone sho was taken w*ith* a fend & fett down; and þ*er* come vnto hur a holie man þat hyght Equirius, & p*ur*seyvid þat a fend was in hur, & com*m*andid hym to go oute of hur. And þan þis fend cryed & said; "Allas! whatt hafe 28 I done? I satt opon þe letes, & sho come & tuke me vp & bate me." & vnnethis for att þis holie mans com*m*andment, wald he go oute of hur. *et c*ᵒ.

[1] MS. *here repeats,* eciam.

CIX.

Benedicti Abbatis.

Saynt Gregur tellis how on̄ a tyme opon̄ passh̄ day þ*er* was a gude holie preste, & ordand̄ hym̄ bettyr meate in wurshup̄ of þe day. And our Lorde apperid̄ vnto hym̄ & sayd̄; "Thow ordans 4 delicious meattis for þi selfe, & my *ser*vand Benett, in such a place, suffres grete honger." And onone þis p*re*ste rase & tuke meatt w*ith* hym̄ & soght hym̄. And at þe laste w*ith* grete labur & sekyng he fand hym̄, & sayd vnto hym̄; "Ryse, & lat vs take 8 vs meate & drynke to-gedur, ffor þis day hafe I broght þe meatt, and it is passch̄ day." And he ansswerd̄ agayn̄ & sayd̄, "I knaw wele þat þis day is passch̄ day, ffor cauce att þou erte com*me*n̄." And he had bene so lang oute of mans felaschup̄ þat he had̄ clene 12 forgetten̄ what day att passh̄ day was. Than̄ þis p*re*ste said vnto hym̄; "fforsuthe þis day is þe solempnitie of þe resurreccion̄ of our Lord̄, and þ*er*fo*r* as þis day it acordis nott for þe to lyff in abstinens; ffor I was sent vnto the and bedyn̄ bryng þe meatt." 16 And þan̄ þai bothe thankid̄ almyghti God & sayd̄ þ*er* p*r*ayers, & tuke þai*m* meat to-gedur in wurshup̄ of þe resurrecion̄ of our Lord̄. *et* c^{o}.

CX.

Be*ne*dictus Diabolu*m* expulit a iuuene. 20

We rede how som̄ tyme þ*er* was a monk þ*at* hight Gregorie, and in no wise he myght nott lang abyde att dyvyne s*er*ves, nor at his p*r*ayers, bod evur when̄ his other brether sayd̄ þ*er* p*r*ayers or þ*er* serves, onone he went furth̄ and made hym̄ to do som̄ other labur. 24 So on̄ a tyme his Abbott, Saynt Benett, was war of a lytle blak boy led hym̄ oute be þe shurte of his clothis. So on̄ a day when̄ he went furth̄, & þis lurdan̄ led hym̄ oute, þan̄ Saynt Benett strake þis yong monk w*ith* a wand̄ & bad hym̄ go in agayn̄, 28 & abide in his p*r*ayers as his other brethir did̄. & so for ferd̄ of þis strake of Saynt Benett, þis fende at was in a blak boy lyknes durst nevur after com̄ & feche hym̄ furthe. *et* c^{o}.

CXI.

Benedictus spiritum elacionis a iuuene expulit.

Saynt Gregur tellis þat oñ ane evynyng whenñ þis holie mañ was at his supper, þer stude befor hym̃ a yong gentylmañ þat come
4 of a hy kynrid̃, & helde þe candyll. So þis yong mañ was prowde, & þoght scorñ þat he sulde hold̃ þe candyll, & sayd̃ with-in hym̃ selfe oñ þis maner of wyse; "what is he þis at syttis att supper & I holde candell vnto and duse such serves? what am̃ I þat I sulde
8 seryff hym̃ þis?" and þañ þis holie mañ sayd̃ vnto hym̃; "Bruther, Cros & mark þi harte! what is þat att þou spekis vnto þi selfe?" and he callid̃ one of his brethir & commanddid̃ hym̃ to take þe candill fro hym̃ & halde it, & commawndid̃ hym̃ to go vnto
12 hys chambre & take his reste. & þis yong mañ was so asshamyd̃ þat he knew his thoght, þat neuer after he was prowde nor thoght disdeingne to done hym̃ serves. *et* c⁹.

CXII.

Barnardus.

16 We rede how oñ a tyme as Saynt Barnard was prechand̃, and all þat was aboute hym̃ lythed hym̃ with gude deuocioñ, þer entred into his harte suche a temptacioñ þat, as hym̃ thoght, rownyd vnto hym̃ & sayde; "Behalde, & se now how wele þou prechis, & how
20 gladlie þatt þe pepull heris þe, & how wyse and wyttie þou erte callid̃ in þi prechyng!" And þis holie mañ, felyng hym̃ selfe styrrid̃ with þis temptacioñ, tarid a while in his sermoñ, and or he passyd any forther or made ane ende, he begañ to wax hevy &
24 pensie for þis thoght. And onone he was comfurthid̃ þurgh̃ þe helpe of allmyghti God̃. And privalie he ansswerd vnto þis temptacioñ in þis maner of wise; "þou fals temptacioñ! be the I begañ nott, nor be the I sall nott end̃." And þañ he procedid̃
28 in his sermoñ & made a gude ende. And onone þis temptacioñ recedid away, and he had it nevur after.

CXIII.

Ad-huc de S*ancto* Barnardo.

We rede oñ a tyme þat as Saynt Barnard rade in þe contrey, hym happend to be harbard at a gude husband howse. And whem þai had suppid, þis husband sayd vnto hym; "Sur, what aylis you at ye forsake þe labur þat is in þis werld & gase vnto religioñ? for in your prayers ye may hafe als gude a thoght here as þer." So Saynt Barnard tellid hym many cawsis, & at þe laste he thoght he wold ouercom hym, & sayd; "Go a little from vs, & say þi pater noster with all þe entente & gude deuocioñ at þou cañ, & if þow end it & þinke of no noder þing or þou hase done, I sall giff þe my hors; & beheste me be þe faythe of þi bodie, þat & þou thynk of any other þing, at þou sall tell me." And þis husband was glad & grawntid here-to, trowyng to wyñ þis hors, & went a litle asyde, & baldlie went in hand with his pater noster & sayde it. & whem he wa[s] skantlie at þe myddest þerof, a besy thoght smate in his harte, & þat was þis; þat & he wañ þe hors, whethur he sulde hafe þe sadle & þe brydill with hym or noght. And þis done, with grete contricioñ he went vnto Saynt Barnard agayñ, and told hym what þoght come in his mynde in þis prayer-saying: and þus he had not þe hors. & fro thens furthe, he had nevur presumpcioñ in his mynde of his prayers-saying with-oute temptacioñ neuer after.

CXIV.

Ad-huc de S*ancto* Barnardo.

On a tyme as Saynt Barnard come into Normundie, a wommañ come vnto hym & tolde hym þat þe space of vj yere sho was gretlie tempid with a fend to fall vnto lichorie, euer whem sho was in hur bed. And ay it bad hur at sho sulde nott tell Saynt Barnard þeroff. And Saynt Barnard gaff hur his staff, & bad hur þat, whem sho went to bed, sho sulde lay itt in hur bedd by hur; and sho did so. & onone he come, bod he myght not com nere þe bedd. And þañ he thred hur, & said þat when Saynt Barnard was gone he

sulde venge hym̄ opon̄ hur. & on̄ þe morn̄ sho went vnto Saynt Barnard̄ & told̄ hym̄; & he garte call̄ sam*en* all̄ þe peple vnto þe kurk̄, and com*m*awndid þat ilk man̄ sulde hafe a candyll̄ byrnand
4 in his hand̄. And wi*th* all̄ þase candels he cursid̄ þis fend & entirditid̄ hym̄, & [1] com*m*awndid̄ þat he sulde neu*er* fro thens furth̄ com̄ att þis wom*m*an̄ agayn̄. And þus sho was delyverd̄ fro all̄ þis illusion̄ of þe fende.

CXV.

8 Blasfemia in deu*m* grauit*er* punitur.

Som tyme þ*er* was a man̄ þat had a son̄ of xv yere age, whilk þat he luffyd passandlie wele, & broght hym̄ vp tenderlie. And þis childe had in condicion̄ þat when̄ any thyng displesid hym̄,
12 onone he wolde blasfeme þe name of God̄. So þe pestelence come & tuke it, so þat it burd dye. & when̄ he had þe spottys þe fadur held̄ hym̄ vp in his armys; and þis childe saw wykkid spiritt*is* com̄ vnto hym̄-ward̄ & said̄; "helpe fadur!" And when̄ his fadur
16 saw hym̄ quake for drede, he askid̄ hym̄ what at he saw; & he ansswerd̄ agayn̄ & said̄, þat ill̄ men̄ come vnto hym̄ & wolde take hym̄; & he began̄ to blasfeme almyghti God̄, & wi*th* þatt he swelte.

20 Blasfemus p*er* or*acion*em eciam post mortem ad penitenciam reuocatur. Inf*r*a de Orac*ion*e. ij.

CXVI.

Blasfemus visibilit*er* a deo punitur.

Damianus tellis how þat in Burgundie þ*er* was a proude clerk &
24 a covatus. So hym̄ happend, be power at was gyffen̄ vnto hym̄, to take wranguslie vnto hym̄ selfe þe kurk of Saynt Maurys. So on̄ a tyme as he hard̄ mes, in þe end of þe gospell̄ he hard̄ þis clauce red̄; "Qui se humiliat exaltabitur, *et* qui se exaltat humili-
28 abit*ur*," [&] þis wrichid clerk made a skorn̄ þ*er*at & sayd̄ þat it was fals. For he said̄, & he had mekid̄ hym̄ unto hys enmys, he had not

[1] MS. gaff a com*m*awndid̄

had þe riches & þe prophett of þat kurk. And furth-*with* a levynnyng like a swerd went in at þe mouthe of hym þat spak, as he was spekand, & onone it killyd hym. *et* c⁹.

CXVII.

Aliqu*ando* blasfemus corporalit*er* punitur.

Damianus tellis þat at Bolayn ij frendis at wer gossops satt to-gedur sam*en* at meate at a feste; and þai war servid of a boylid cokk. & þe tone tuke his knyfe & kutt it in sonder in pecis; & he putt þ*er*on peper & musterd. And when he had done, þe toder sayd vnto hym; "Gossop, þ*o*u hase broken þis cokk so þat, & Saynt Petur wolde nevur so, it myght nevur com sam*en* agayn." And the tod*er* ansswerd hym agayn & sayd; "Not now, & Saynt Petir, bod also & C*r*iste hym selfe wold com*m*awnd, þis Cokk sulde nevur ryse." And onone as he had sayd, þis cokk starte vpp *with* his fedurs on, & clappid sam*en* hys wengis & krew; & þai mot se clefe in his fedurs att þe liquor at was putt on hym. & *with* þe sprenclyng of his wengis, þe pep*er* & þe sauce light vppon bathe thies gosseps, & *with* þat þai wer streken *with* a lepre whilk held þai*m* vnto þ*er* lyvis end, & made ane end of þai*m*.

CXVIII.

Blasfemus aliqua*n*do statim vita p*r*ivatur.

Cesarius tellis how on a tyme ij men played at þe dyce, and when þe tane of þai*m* began to lose, he began to wax wrathe *with* þe toder & speke grete wurdis, & rauie & flite *with* God for þat he wan nott. And þe tod*er*, when he hard hym flite *with* God & speke grete wurdis, flate *with* hym agayn & bad hym hold his tong; & he wold not, bod evur when he loste, blasfemyd owder God or our Ladie. So as þai satt threpand þus, þai*m* þoght þai hard a voyce aboue þai*m* þat sayd; "I hafe suffred hedur-toward iniurie & wrong to be done vnto my selfe, bod I witt nor may not suffre no langer þe iniurie & wrong done vnto my moder." And onone he þis att laste, as he lenyd opon þe tabels, was sodanlie

strekyn *with* a wown þat att men myght se, & bafid att his mouthe & swelte.

Bos totus vno die ab uno com*m*estus est. Infra de
4 com*m*estione.
Bubo aliqu*ando* est signu*m* eventuu*m* futuror*um*. Sup*r*a de augurrio.

CXIX.

Bupho. Mirabilis fabula de Buphone.

8 Cesarius tellis how som tyme in þe Dioces of Colayn, a man þat hyght Theodoricus hurte a tade, & when he had hurte hur sho stude vp ayeyns hym on hur hynderfete; & he waxed wrate *þerwith*, & tuke ane yrn & slew hur. Bod, att is m*er*valus to tell,
12 sho gatt life agayn, & in a purpos to venge hur, sho persewid af*ter* hym; & ans or twyce eu*er* w*ith* a spade he smate hur in sonder. At þe laste he burnyd hur, & it *pr*ofettid hym no thyng; to so mekull þat, for ferde of hur, he durste not slepe in no place apon
16 þe erthe, vnto so mekull *þat* on nyghtis he garte hyng his bed att a hy balke. So on a day hym happend ryde on huntyng & a felow *with* hym, & he sett spell on ende & tolde hym all þe cace. Sodanlie he lukid behynd hym, & þis tade was clymmand in his hors tayle &
20 walde fayn hafe bene att hym, and he began to cry. And his felow sayde; "Be war! for þe devull is in þi hors tayle, & wold be up att þe." & he lightyd & slew itt. A noder tyme as he satt at ale emang felowshup, he was war of þis tade syttand on a poste in
24 þe syde of a wall, and onone as he saw hur he cryed & sayde; "lo! surs! yonder is a fend þat I mon nevur be delyvurd of or he venge hym on me." And onone be cownceil, he nakend þe tane of his legis & lete þe tade com vnto it, & sho gatt hym be þe leg & bate
28 hym; & when sho had done, he putt hur of *with* hys hand. And he tuke a rasur, & all þe bitt at sho had byttyn, he cutt it oute & keste it from hym; & onone þis pece bolnyd m*er*valoslie als grete as a fute-ball & breste; & þus he was delyverd. *et c*^{o}.

Canonicus. Canonici debent deuote dicere officium diuinum. Infra de Clerico.

Canonicus ad altare pure *et* munde debet ministrare. Infra de contricione. 4

Canonicus amore mulieris quandoque decipitur. Infra de contricione.

Canonico possunt adaptari multa[1] que dicuntur infra de clerico. 8

Canis. Canes aliqui sunt fortissimi. Infra de fortitudine.

Canis. Canes diligunt dominos suos. Infra de dileccione. 12

CXX.

Cantus proprius multos decipit qui credunt bene cantare *et* pessime ac vilissime cantant.

Jacobus de Vetriaco tellis how þat þer was a preste þat trowid' he was a passand' gude synger, not-with-stondyng he was not so. 16 So on a day þer was a gentyl-wommaⁿ þat satt behynd' hym & hard' hym syng, & sho begaⁿ to wepe; and he, trowyng þat sho wepid' for swettnes of his voyse, begaⁿ to syng lowder þaⁿ he did' tofor'; & ay þe hyer sho hard hym syng, þe faster wepud 20 sho. Thaⁿ þis preste askid' hur whi sho wepud' so as sho did', and sho ansswerd' hym agayⁿ & sayd'; "Sur, I am a pure gentill-wommaⁿ, & þe laste day I had no calfe bod one; & þe wulfe come & had it away fro me; and evur whenⁿ þat I here you syng, onone 24 I remembre me how þat my calfe & ye cried like." And whenⁿ þe preste hard' þis, onone he thoght shame, & remembred hym þat þat þing at he thoght was grete lovyng vnto God', was vnto Hym grete shame and velany; & fro thens furth he sang nevur so 28 lowde. *et* c⁹

[1] MS. adaptari multi multa.

CXXI.

Cantando multi vana*m* glo*r*iam appetu*n*t et ideo aliquando a deo puniuntur.

Cesarius tellis how som̃ tyme þe*r* was a monk at þe Mownte
4 of Cassiam̃, þ*a*t had a passand swete voyce. So om̃ þe pasch̃ evyn̄,
whem̃ he suld' blis þe candyll of þe pascall, he sang it im̃ a moste
swete voyce, to so mekull þat ilk bodie þ*a*t hard' hym̃ þoght his
voyce was a dulcett melodye. & onone as þe pascall was blissid,
8 sodanlie it was away, and' his p*r*ior and his brethir trowid' þ*a*t
it was so takem̃ away sodanlie becauce of his pride & his elaciom̃
et c^9^.

CXXII.

Cantus clamosos[1] Deus parum̃ reputat et demon approbat[2].

12

Cesarius tellis how om̃ a tyme, whem̃ clerkis wer syngand' &
makand a grete noyse, a religious man̄ was war of a fend' syttand' in
a hy place in þe kurk, holdand' opym̃ a grete sekk̃ in his left hand'.
16 And with his right hand' he putt þe voyces of þai*m* at sang into his
sekk̃. So whem̃ þai had done þe*r* sang, þai made a grete lawde
þe*r*of & a grete com*m*endaciom̃. & he þ*a*t saw þe vysiom̃ ansswerd'
& sayd'; "fforsuthe ye sang wele, bod ye fillid' a tome sekk evym̃
20 full w*it*h your sang." And þai had grete m*er*vell þe*r*-off, and
spyrrid' hym̃ what he ment, & he told' þai*m* all what at he saw, &
how. *et* c^9^.

CXXIII.

Cantoris spec*i*em[3] diabolus aliquando sum*i*t.

24 Cesarius tellis of a clark̃ þ*a*t som tyme had a swete voyce, to so
mekull þ*a*t men̄ at hard' hym̃ syng þoght þ*a*t it was a grete delite
to here hym̃. So om̃ a day a religious man̄ happend' to here hym̃
harpe, and onone as he harde hym̃ he sayd' in þis man*er* of wyse;
28 "This voyce & þis melodie is not of a man̄ bod, rather of þe devull."

[1] MS. clamosus. [2] MS. approbatt. [3] *After* speciem, dui, *erased.*

And att̃ men̄ mervayld̄ of þis at he said̄, & evyn̄ furthwith he co[n]iuryd̄ hym̄; & þe fend̄ onone went his way, & lefte þe bodie as a dead̄, dry caryon̄; & so þai mott wit at it was a dry caryon̄.

CXXIV.

Cantare vel eciam scribere, vel eciam referre aliqua crimina scurilia, uel inhonesta carmina, non expedit. *et* c^{o}.

Valerius tellis of one þat was a passand̄ famos poett, þat hight Aurilegus[1]; and for cauce of his oppynyons, þe contre at he dwelte in damnyd̄ his bukys & exilde hym̄ selfe, and att̃ be-cauce at his bukys spakk of vnclennes of liffyng & of gestis & enchawntementis. þerfor þai wold̄ nott suffer hym̄ abide emangis þaim, at his bukis suld̄ not be ensample to itt̃ vnto þer contre afterward̄ when̄ he was dead̄.

Cantare aliquando expedit nouas historias sanctorum. Infra de deuocione. vj.

CXXV.

Cantanda est letania contra tribulaciones.

Johannes Damacenus tellis how on̄ a tyme, att þe cetie of Constantynople, þer was tribulacion̄, & peple went aboute þe kurk in þer prayers to pray God̄ to sese itt; [&] a childe sodanlie emang þe peple was taken̄ vp̄ vnto hevyn̄, & þer he was taght þe sang of þe latenye. And sodanlie he was sett agayn̄ emang þe peple & began̄ þe letany hym̄ selfe, & told̄ þe clerkis how þai sulde syng after hym̄. & So þai did̄; and þis done onone þe tribulacion̄ cesyd̄.

CXXVI.

Cantus humilis cum cordis deuocione plus placet deo quam voces in celum arrogantер eleuare.

Cesarius tellis how on̄ a tyme in þe Ceustus ordur, when̄ þe psalm̄ was begon̄ in a meduṁ voyce, & att̃ þe monkis felowd̄ after

[1] Lat. MSS. Archilegus.

in þe same voyce, a prowde yong monke begaⁿ at sett it vp abowⁿ þaim iij notis; and þuf att þe oldᵉ monkis resistidᵉ hym, yit som þat was oⁿ his syde fett in tone vnto hym andᵉ helpydᵉ hym, and so he
4 requoridᵉ. & þe oldᵉ monk*is*, for disclander of Godd*is* serves, lete hym alone; and onone þer was sene com oute att his mouthe a fendᵉ in lykkenes of a byrnyng yrⁿ, & went evur fro maⁿ to maⁿ þat helpydᵉ hym, & burnydᵉ þai*m*.

8 Captiuitas. Captiui aliquando miraculose lib*er*antur. Infra de Maria. ij.

Carcer. Carc*er*atos soluit beata virgo. Inf*r*a de odio. j.

12 Caritatiue *et* no*n* arrogant*er* debet frater accusari. Infra de inuidia. ij.

Caritate deficiente ecia*m* *et* alia deficiunt. Inf*r*a de hospital*ita*te. iij.

16 Caritate vrgente int*er*du*m* soluitur ieiuniu*m*. Inf*r*a de hospitalitate.

CXXVII.

Caro. Carnis ecia*m* temptacione Sa*nct*i qu*ando*q*ue* vexantur.

20 Heraclides tellis, in 'Libro Paradisi,' how oⁿ a tyme a holie monk þat hight Helyas, þat was a v*ir*tuos maⁿ & had grete petie & m*er*cye of wom*me*ⁿ, had vndernethe his go*u*ernance in a monast*er*ie CCC wom*me*ⁿ. And whe*n* he had co*n*tynued in þis occupacioⁿ
24 ij yere, and was bod of xxx^ti^ or xl^ti^ yere age, sodanlie he was attempydᵉ w*it*h his flessh, and onone as he felidᵉ þis, he went oute of his monast*er*ie ij dayes in-to wyld*er*nes, & made hys p*r*ayer in þis man*er* of wyse; "D*iuine* deus meus, *et* c^o^. Lordᵉ, I beseke þe
28 owder to remefe þis temptacioⁿ from me, or els sla me!" So at evyⁿ sodanlie he fett opoⁿ a slepe, & hym thoght þer come vnto hym iij angels þat saydᵉ; "Why went þou furth oute of þe monas-

terie of þies wommen ?" And he ansswerd & said, for he was ferd þat owder he sulde noy þaim, or þai hym. And þai sayd þai suld delyver hym of þis drede, and bad hym go home & take charge of þaim agayn. And he grawntyd þerto & made þaim ane athe at he 4 sulde do so. And þai layd hym down, & one of þaim held his handis & a-noder his fete, & þe thrid with a rasur cutt away bothe his balok-stonys, not at it was done, bod as hym thoght it was done; and þan þai askyd hym if he was any better, & if he was any 8 bettyr þan he was befor. And he ansswerd agayn & sayd; "I vnderstand þat a hevie burdyn is taken fro me, and þerfor I trow þat I am delyverd of þat at I was full ferd for." And with-in v dayes he went agayn in-to his monasterie, & liffid þerin afterward 12 xl^ti^ yere. And as holie fadurs says, fro thens forward such a thoght come nevur after in his mynde.

Carnales cogitaciones a sanctis beneficia dei auferunt. infra de predicacione. iij. 16

Carnalis cogitacio accepta a sanctis demones letificat. Infra de cruce. ij.

Carnalem temptacionem demon frequenter procurat. Supra de Sancto Andrea *et* eciam vbi agitur de 20 Sancta cruce. ij.

Caro mouetur ad modicum tactum mulieris quemque. Infra de Sancto leone.

CXXVIII.

Carnale peccatum committere sanctos 24 procurat demon[1].

We rede of olde Thebens[2] þat was a preste son of þe old law, & on a day as he saw his fadur sacrefie vnto þe ydolsis & fals goddis, he was war of þe devull & all his chyvalrie standand by; and 28 hym þoght at þe devull was sett in chayre, and all þis felaschup

[1] Lat. MSS. Carnale peccatum committere sanctos prius curat demon. Eng. MS. committere plus sanctos, etc.

[2] Latin MSS. Senex Thebensis.

come afor hym̃ & made þ*er* acom*m*pt*is* of þ*er* wykked̃ temptacions. And one come & sayd̃, þat w*ith*-in þat xxx^ti^ dayes he had made many men̄ ilk one to sla oþ*er*; and a noder sayd̃ þ*at* w*ith*-in xx^ti^ dayes he had drownyd̃ many men̄ in þe see; and þe thrid̃ said̃ þat he had bene at a weddyng, & þ*er* he had made ilk one to sla other. And when̄ þai had said̃, he com*m*anddid̃ ilk one of þai*m* to be betyn̄, fore becauce þai had occupyd̃ so lang tyme & done so litle labur. So at þe laste þ*er* come one & sayd̃ þat he had bene besye xl^ty^ [*yere*][1] to stir a monke þat was in wyldernes vnto syn̄, & vnnethis þat same nyght he had stird hym̃ to do fornycacion̄. And þan̄ þe grete devull rase oute of þe chayre & kissyd hym̃ & sett his crown̄ on̄ his heade, & sayde þat he was wurthi lovyng, & to be sett in þe chayr, for he had done a grete cure.

Carnali temptacione mediante diabolus viru*m* vel mulierem i*n*duc*it* ad negandu*m* deu*m*. Sup*r*a de amicicia. ij.

CXXIX.

Carne*m* com*m*ouens diabolus *eciam* in s*anct*is p*er* formam mulieris, inducit eos in desp*er*acionem.

We rede how som tyme þ*er* was a monke þat was of a grete abstinence & lay in a den̄, & full of v*er*tues & gude liffyng. So on̄ a tyme, be temptacion̄, he tuke a p*r*esu*m*pcion̄ & þoght his[2] holines come more of hym̃ selfe þan̄ of God̃; [*and*] þe devull on̄ ane evynyng fenyd hym̃ selfe in lyknes of a wom*m*an̄ goand wyll in þe wyldernes, and come vnto his den̄ dure, & callid̃ & said̃ sho was a wery wom*m*an̄ & had gane will, & sett hur down̄ on̄ hur kneis & besoght hym̃ to hafe m*er*cie on̄ hur. And,-" Sur," scho said̃, " it is now nere nyght, & I beseke þe lat me lig to to-morn̄ in a hyrn̄ of þi den̄, att wylde bestis sla me not and eate me." And he had co*m*passion̄ on̄ hur & graw[*n*]tid̃ hur. And þan̄ sho went in & tolde hym̃ þe cauce of hur gate will. And w*ith* hur fayr speche

[1] Latin MSS. p*er* xl annos.

[2] MS. *repeats* his.

& hur swete wurdis, sho smate his harte in-to a luste & a lykyng, & sho made hym̄ such cownttenans & flaghter, þat it luste lenyd vnto hur ay mar & mare. So þis monke was so attempyd w*ith* hur, þat he rase & tuke hur in his armys & hawsid̄ hur, & þoght to hafe 4 done his luste & his lykyng w*ith* hur; & sho began̄ to giff a huge cry & ane vglie, & slippid oute of his handis. And þan̄ he hard̄ a grete multitude of fendis in þe ayr, þat sayde; "O! þou monk, at was so extollid̄ in hevyn̄, how depe now þou erte drownyd̄ in hell! 8 Vmthynke þe how he þatt heightens hym̄ selfe mon̄ be lawuyd̄." And þan̄ þis monk fell into a despayr, & was nere-hand evyn̄ wude, & gaff hym̄ selfe vnto all vnclennes & syn̄, & eft*er*ward̄ dyed in wykkid lyffyng. *et c*^{9}. 12

CXXX.

Carnales motus su*n*t p*er* affliccione*m* corporis rep*ri*mendi.

We rede in 'Vitis P*atru*m' how þ*er* was a c*er*tayn̄ wom*m*an̄ þat made beheste vnto yong men̄ þat sho was felowshuppid̄ w*ith*, 16 þat sho sulde gett oute ane old̄ holie man̄ oute of his cell. And sho come vnto his cell & fenyd̄ hur ane erand̄, & he lete hur in; & onone he was strekyn̄ w*ith* a co*n*cupiscens to syn̄ w*ith* hur; and onone as he felid̄ þis, he made a fyre & burnyd̄ þe fyngers of bothe 20 his handys, at þai smertid̄ so at it putt away all his temptacion̄. And þis wom*m*an̄ layde hur down̄ in a noke of his cell & slepyd̄, & in hur slepyng sho dyed̄. And on̄ þe morn̄ þies yong men̄ come vnto hym̄, and þis olde man̄ sayd vnto þaim̄; "will ye se how þis 24 childe & doghter of þe devull hase burnyd̄ my fyngers? and lo! whar sho lyes slepand̄!" And þai went vnto hur & wold̄ hafe wakend̄ hur, & þai fande hur dead. And þan̄ þis old man̄ made his p*r*ayers vnto almiȝttie God, & raysyd hur fro deade vnto life, & 28 bad hur be a[1] gude wom*m*an̄, & temp̄ no mor̄ no men̄.

Carnales motus dom*ina*ndi su*n*t disciplinis et ieiunijs. Inf*r*a de temptacione.

[1] MS. as.

Carnalis temptacio aliqu*ando* extinguitur or*ati*onib*us* s*anct*or*um*. Sup*r*a de Agnete.

CXXXI.

Carnis temptacio rep*ri*menda est eciam in senib*us*.

4 Heraclides tellis of hym̄ selfe & sais þus; "whem̄ om̄ a tyme
I was gretelie tempyd' w*ith* temptaciom̄ of my flessh̄, I went vnto a
man̄ þat hight Pachonius, þ*a*t dwelte in wyldernes a solitarie, and
tolde hym̄ my dissese, whilk at I durste not for shame telł att
8 hame vnto Euag*er*us, þat was my maist*er*. And he ansswerd' me in
þis man*er* of wyse, & sayd'; 'Be it not vnto þe a new thyng at þou
suffers, ffor I hafe bene þis xl^ti yere in my p*r*ayers, & liffid' in my
celł ane old' man̄ as þou may see, & evur restreynyd' me from̄ þ*a*t
12 temptaciom̄; and now þis laste xij yere, þat temptaciom̄ felł opom̄ me
& wolde neu*er* away fro mee; and þan̄ I thoght att I was destitute
of þe helpe of allmyghti Godd', & þoght þ*a*t me had levur dy þan̄
for to concent vnto sym̄. And I nakynd' me & went furth̄ of my
16 celł & layid' me befor' a wylde beste, & wold' hafe bene devowrid' &
slaym̄; & sho come & lykkid me from my hede vnto my fete,
& went hur way. þan̄ I vmthoght mee þat God wold' spare mee,
& I turnyd agaym̄ vnto my celł; and þan̄ w*ith*-in a while aft*er*, þe
20 devull t*r*ansfygurd' into liknes of a fayre damysell þ*a*t I had' sene
befor', & com̄ vnto me & sat dowm̄ om̄ hur kneis afor' me, & stirrid'
and' movid me so, at I had nere-hand' desyrid' to hafe had at do w*ith*
hur. So at þe laste I vmthoght me & I wex wrathe w*ith* hur, &
24 gaff hur a grete strake w*ith* my right hande; & onone sho
vanysshid' away. And þan̄ I went vnto wyldernes, & þ*er* I fande a
s*er*pent, & I tuke it vp̄ in my hand' & fretid itt, & put it vnto my
membres, to th'entente þat I mot be p*er*ysschedd' w*ith* þe bytyng
28 þ*er*off. And sho wolde nothyng bite me. And þan̄ I hard' a voyce
at sayd' vnto me; 'Go hame & w*ith*stand' þi temptaciom̄, ffor
almiȝti God hase sufferd' þe to be tempid' becauce at þou sulde know
þine infirmyte & þi frelenes, and at þou sulde beseke God for to
32 helpe þe.' And þan̄ I went home vnto my celł, & contynowid' in[1]

[1] MS. *repeats*, in.

my prayers, & bade in a faste belefe þat þurgh þe helpe of almyghtie God I mott with-stond temptacion; & so I thank God I hafe done hedur-toward.'"

CXXXII.

Carnis temptacionem[1] reprimunt fetor et horror mulieris mortue.

We rede in 'Vitis Patrum' how per was a bruther þat gretelie was turment with mynd of a wommann þat he saw som tyme. So on a tyme a noder bruther of his come & tolde hym at sho was dead; and on þe nyght after he come per, he hard tell sho was berid, & he grufe down vnto hur & beheld þe fayr clothe at sho was wappid in, and he tuke hur vp & had hur vnto his cell. And a litle while after sho begann to stynke, and he tuke hur oute & sayd, when he lukid on hur; "Lo, flessh! now þou hase desyre, ffyll now þi luste on hur!" And on þis maner of wise he chastid hym selfe many day, vnto hym ill temptacion went away from hym.

Carnales motus per lesionem corporis quandoque sunt reprimendi. Infra de castitate. v.

CXXXIII.

Carnales motus in se corporaliter extinxisse nemo debet gloriari.

We rede of a mann þat hight Paphencius, how on a tyme he liffid so straytlie many yeris, so þat he trowid he was delyverd fro flesshlie concupiscens, & vnto so mekull þat he was so strang in his selfe, þat he mott withstond any temptacion of þe devull. So on a tyme he had burnyd his hand ill, & his brethir come & made a medcyn & layd per-vnto; and he made grete sorow & was passand hevie þat be instigacion of þe devull his hand was burnyd; and after þis hevynes he fell on slepe, and ane angell aperid vnto hym

[1] MS. tempacioni.

& sayd'; "Whi erte þou hevie, sen þou may not suffer a little burnyng of erdlie fyre, & kepis in þi selfe a movyng of a flesslie luste? Go & take a naked fayr mayden & se hur ons, & if þou fele
4 þi harte for to be in tranquillite & reste, Than þou may wele wete þat þou may, w*ith*-oute grete hurte, suffre a little burnyng of fyre." *et* c^9^.

CXXXIV.

Castitas. Castitate*m* mittit deus illam indigentib*us* [1].

8 Gregorius Nazarenus tellis, when he duelie kepid' hym in chastitie & was bod' a yong man, & lernyd' philosophi att Athenys, he saw in a dreme, as hym thoght he saw syttand' by hym redand' ij fayr wom*me*n, one on his right side & a noder on his lefte syde.
12 And hym [2] þoght he [3] durst not for brekyng of his chastite behold' þai*m*, nor he durst not aske þai*m* whyne þai come nor what þai wold'. And þai beheld' hym & sayd'; "yong man! be not hevie, for þou knowis vs wele enogh; ffor þe tone of vs is wisdom & þe
16 toder is chastite, and we erte sent hedur to dwell w*ith* þe; ffor þou hase ordand' for vs in þi hard' harte a ioyfull habitacle & a merie."

CXXXV.

Castitas in vxore est multu*m* laudabilis.

20 Jeronimus tellis how þ*er* was som tyme [4] a noble man þat hight Duellus, & he was ane alde man & a wayke of bodie, & he wed a maydyn þ*at* hight Yliana. So on a tyme his neghburs & he fell at debate, & ane of þai*m* vpbrayed' hym & sayd' his ande
24 stynkyd', & his mouthe, & said' his yong wife was ill warid' on hym. And he was displesid' þ*er*-w*ith* & went hame. And onone as his wife saw his cowtenans, sho askid' hym whi he was so hevie; and he blamyd' hur & said' he was wrothe w*ith* hur becauce sho
28 wold' neu*er* sen þai wer wed' tell hym at his ande stynkid'; for, he said', & sho had tellid' hym he suld' hafe done som medcyn þ*er*for

[1] Latin MSS. *have* diligentib*us*. [2] MS. me. [3] *Under* he, I, *erased*.
[4] MS. *inserts*, man, *here*.

to distroy itt. And sho said'; "Sur, I sulde hafe done so, bod att oder mens and' duse so as yours duse." *et* c^o^.

Castitatis violatores eciam aves puniunt. Supra de adulterio. 4

Castitatis amore vita corporalis contempnitur. Infra de virginitate. I.

Castitatis amore propria patria relinquenda est. Infra de Clemente. iij. 8

CXXXVI.

Castitatis amore eciam membra corporis contempnuntur.

Jacobus de Vetriaco tellis[1] how som tyme þer was a myghti prince þat was fowndur of a nonrie þat stude nere-hand' hym̄; 12 & he covett gretelie a fayr non̄ of þe place, to hafe hur vnto his lemman̄. & notwithstondyng, nowder be prayer nor be gyfte he cuthe ouercom̄ hur; & at þe laste he tuke hur away be strang hand'. And when̄ men̄ come to take hur away, sho was passand' 16 ferd', & askid' þaim whi þai tuke hur oute of hur abbay more þan̄ hur other sisters. And þai ansswerd' hur agayn̄ & sayd', becauce sho had so fayr een̄. And onone as sho hard' þis sho was fayn̄, & sho garte putt oute hur een̄ onone, & layd' þaim in a dissh̄, 20 & broght þaim vnto þaim & sayd'; "Lo! here is þe ene at your maister desiris, & bid hym̄ lat me alone, & lose nowder his sawle nor myne." And þai went vnto hym̄ þerwith & told' hym̄, & he lete hur alone; & be þis mene sho kepid' hur chastite. & with-in 24 iij yere after sho had hur een̄ agayn̄ als wele as evur had scho, þurgh̄ grace of God'.

CXXXVII.

Castitatis exemplo *et* amore totum corpus aliquando exponitur in periculo. 28

We rede how on̄ a tyme, when̄ þe cetie of Leodonens[2] was wastid' be þe Brabans, many wommen̄ & maydens & oder, for luff of

[1] Tellis, *repeated and erased.* [2] Latin MSS. Leodiensis ciuitas.

chastite put þaim in grete perell of þer bodis. So as one of þaim, to safe hur chastite, putt hur in grete perell of þe watir, ij of hur enmys come vnto hur in a bote, & drew hur into þer ship̄, to
4 þe entent at þai wold' devowre hur maydenhede. And sho had levur hafe gane agayn̄ into þe watir & hafe bene drownyd', þan̄ at þai had defowlid' hur. And sho lepe oute of þe ship̄ into þe watir, and with strenthe of hur lowpyng þe bote drownyd',
8 & þase ij men̄ war bathe drownyd'; and sho be þe grace of allmyghti God was savid', & come hole & sownde vnto þe land'. *et c°.*

Castitatis amore pulcritudo debet abscondi. Supra de abscondere *et* infra de pulcritudine.

12 Castum puerum Maria virgo sibi desponsat. Infra Marie genitricis dei.

Castam reginam Maria virgo deliberat. Infra Marie genetricis dei.

16 Castus homo eciam inter meretrices castitatem seruare debet. Infra de meretrice et iuvene. ij.

Castitatem suam seruare volens mulier interdum includi debet, *et* viris non apparere. Supra de
20 Assenech.

CXXXVIII.

Castitatem viri periclitari faciunt tempus, locus, *et* mulier alliciens.

Saynt Jerom̄ tellis in þe 'Legent of Saynt [*Paul*[1]] þe Hermett,'
24 how Decius, at som tyme was Emperour, tuke a yong christen-man̄ & garte lay hym̄ in a softe bed, whar̄ þer was temperans of þe ayr̄ & sownd' of watir rynyng, & syngyng of burdis, and gude smell of flowris, & he garte bynd' hym̄ þer so with rapis, þat he myght
28 nowder stur hand' nor fute, nor helpe hym̄ selfe. So as he lay, þer come vnto hym̄ a yong wenche & a fayre, bod scho was not clene of hur bodie, & laid' hur done be þis yong man̄ & made hym̄ dalyans. And when̄ he felid' at sho had movid' his flessh vnto

[1] So in the Latin MSS.

syn & he mot not helpe hym selfe, nor no man*er* of wapyn had to fend' hym w*ith* fro hur, he bate in sonder his tong & spitt it in hur face. And w*ith* þe wark þ*er*of his temptacion recedid away. *et c*[9].

CXXXIX.

Cautela. Cautela bona frequent*er* est necessaria.

Valerius tellis how ij men þat was sam*en* at hoste w*ith* a wom*m*an þat held' hostre, lefte on a tyme w*ith* hur a grete sowme of money, vnd*er*nethe þis condicion, at sho suld not delyver it bod if þai bothe come vnto hur sam*en* þ*er*for. So w*ith*-in a little while aft*er*, þe tane come þ*er*for, & sayid' his felow was dead', & begylid' hur & made hur to delyvur hym þe mony; and he went þ*er*w*ith* our se into a noder contre. And onone fro he was gone, þe toder come vnto hur & askid' hur þis money, and sho ansswerd' agayn & sayd' sho was redie to giff þis money, bod sho wold' not delyver it or he & his felow bothe sam*en* come þ*er*for, as þai had bothe bedyn hur do; & þus sho excusid' hur.

Cautela fraudulenta rep*re*hensibilis est. Sup*r*a de aduocatis.

CXL.

Cecus aliqu*ando* audacius p*er*transit[1] malu*m* passu*m* q*u*am videns.

We rede in 'Libro de Dono Timoris,' how þ*er* was a blynd' man þat had a boy þat led hym be þe way; & þai come on a tyme vnto a strayte place whar þ*er* was not bod a little bryg & a strayte, & þis boy durste not lede hym ou*er* itt, & stude still & told' hym. And þe blinde man bad hym go ou*er* it baldlie, and þe boy sayd' he durste not; & he gatt þe boy in his nekk & bad hym poynt

[1] MS. *repeats here,* aliqu*ando*.

þe way with his staff, & he sulď felow it; & he diď so. & þis blynď maň went ou*er* þe bryg baldlie be tellyng of þe lityłł boy.

Cecu*m* esse corporalit*er* aliqu*ando* pr*o*dest a*nime*.
4 Infra de paciencia.
Cecus ecia*m* inuitus illuminatur a deo. Infr*a* Invitus.

CXLI.

Celandu*m* est secretu*m*.

Macrobius[1] tellis how þ*er* was a nobyłł captayň in Rome þat
8 hight Papirius; & whe*n* he was a childe w*ith* his fadur, oň a day he went w*ith* hym vnto the cowrte, and whe*n* he come home his moder askiď hym what at þe senaturs & þe wyse me*n* of Rome saiď at þ*er* cowrte & þ*er* p*ar*lement. And he answerď hur &
12 sayď þat it was not lawfułł to tełł, for he þat telliď it monď be deaď þ*er*foř. And sho tuke a wanď & bett hym, and he saw þat hym burď nedes tełł hur somwhat, & he fenyd in þis ma*n*n*er* of wyse & sayď, þ*er* ałł þe cowncełł att þe senaturs had at do at þ*er*
16 p*ar*lement was for to witt whedur it was more necessarie þat a maň sulde hafe ij wyvis, or a wom*ma*ň ij husbandis. Anď sho went & tolď it vnto hur com*me*durs, & telliď þai*m* ałł þe towň our, so þ*at* oň þe morň af*ter*, wurď come þ*er*-of vnto þe senaturs þat þe
20 cowncełł of þ*er* p*ar*lement shulde be dis-curiď be þis little childe; & þai garte feche hym aforň þai*m*, & spyrriď hym what þat was at he had telliď his moder, & he tolde þai*m*[2] ałł þe p*r*oces. And þaň þe senaturs ordanď þat fro thens furth no childe, bod alonelie he,
24 sulde com into þ*er* p*ar*lement w*ith* his fadur, for p*er*cełł of tellyng of þ*er* cowncełł; & afterwarď hym happenď be þe wyseste maň in ałł Rome.

CXLII.

Celari debent defectus amicor*um*.

28 Ruffinus tellis þat oň a tyme whe*n* þe Emp*er*our Constantyne went into a place whar þ*er* was gaderď many brethyr sam*en* at

[1] MS. Mocrobius. [2] MS. *repeats*, þaim.

a cownceltt, he fand at þai had emang þai*m* many debatis & stryvis; and he tuke of þai*m* a bytt of att þ*er* debatis & þ*er* stryvis, & putt it in his bosom, & when he come home he burnyd it, at neu*er* man sult se it after, as p*r*estis sulde do w*ith* confession. And afterward he sayd, when þai askid hym whi he had done so, in þis maner of wise; "Si vidissem sac*er*dotem vel aliqu*em* eor*um* q*ui* monachali h*ab*itu su*n*t amicti, et c^9^. And I saw a p*r*este or a monke doyng syn, rather I sult hide hym w*ith* my mantytt, þan disclander hym." *et* c^9^.

CXLIII.

Cibus. Cibario*rum* su*per*fluitas semp*er* est ab om*ni*b*us* vitanda.

Saynt Jerom tellis of a philosophur þat hight Epicurus, þat, if att he was a sewer of voluptuosite, at he mott sett his felicite þ*er*in, neu*er*-þe-les he fillid his bukis & said, þat appyls & oþ*er* vile meatis sulde be vsid; þat[1] other metis sulde not hafe mor payn in inquiryng þan luste in abusyng. For he sayd we mott nott att-way giff hede vnto wisdom, if we thoght att-way of habundans of our meate.

CXLIV.

Cibus mod*er*atus *et* vniformis causat sanitat*em* *et* pulc*r*itudi*n*em corpo*r*alem.

Helynandus tellis how on a tyme a bisshopp askid a yong man of Religion, how it happend þat he was haler & fayrer in his closter þan he was when he was in þe werld. And he answerd agayn & sayd; "For here I liff wett & clenlie; ffor as for þe furste, here I hafe my heatt, and as for þe secund, I am here fayr, & so I mott not do in þe werld; for þ*er* I liffid in fylthe, & so I did not here." þan þe besshopp askid hym whatt at he had etyn þat day, and he answerd agayn & said, "enogh." And þe bisshopp sayd he askid

[1] Latin MSS. eo q*uod* exquisite epu*le* maiore*m* pena*m* h*ab*eant inquirendo, q*uam* voluptate*m* in abutendo.

hym not of quantite, bod of qualitie; "bod what ete þou yisterday, & what to[1]-day?" And he ansswerd' agaym & said'; "yisterday I ete cale and' pes, & to-day I eete pes & cale, & to-morm I mom eate pess with cale, & after to-morm I mom eate cale with pease." & þus be a fayr circumstans he broght aboute his sentans, so þat he mot shew at acordyng diett makis a man both fayr & hale of his bodie. *et* c⁹.

Cibo eodem vtentes non semper equaliter meliorantur in corpore. Supra de apostatis. ij.

Cibum sumere sine benediccione non est bonum. Supra de benediccione.

CXLV.

Cibo spirituali sustentatur corpus aliquando sine corporali.

Jacobus de Vetriaco tellis, þat þe appetite of meate was so wastid' in Saynt Marie of Oginiez[2], þat a grete while scho mott vnnethis take any meatte; so þat som tyme be viij dayes, & som tyme be x dayes, sho ete neuer meate. & yit it was a grete mervayle, for, for all þis, nowder warkid' hur hevud', nor sho lefte not þe labur of hur handis, & sho was als strang to labur om þe laste day as sho was om þe furste; and if sho wold' hafe etym þase dayes, sho myght nott, vnto[3] þe sensualitie þat come of hur spiritt come vnto þe selfe agaym. And som tyme whem sho was be hur selfe, som tyme be xxx^ti dayes, sho wolde neuer ete meate. And many dayes sho wold' neuer speke wurd' bod þis alone; "I wull resayfe my sacrament." & daylie sho reseyvid' it in privatie. And whem v wowkis was done, þam scho oppynd' hur muthe & spakk & reseyvid' bodelie meatt. *et* c⁹.

Ciconia adulterium abhominatur *et* punit illud. Supra de adulterio. iij.

[1] MS. dō. [2] MS. Ogimiem.
[3] Harl. MS. donec sensualitas que a spiritu quasi absorta fuerat ad se ipsam rediret.

CXLVI.

Cineres. Cine*r*es sacri deuote su*n*t recipiendi.

Cesarius tellis how þ*er* was in a cetie ij men̄, & þai satt at myrth & at ale on̄ fastyngang[9] evyn̄ vnto mydnyght in a tavern̄; & in þe mornyng þai war so[1] thristie at þai went thedur agayn̄, & 4 sett þai*m* at þe ale vnto þai rang to mes. And when̄ þai saw gude men̄ wend̄ vnto þe kurk, one of þai*m* sayd̄ vnto þe toder; "Now hafe we abydyn̄ our lang. Go we vnto þe kurk & take our̄ ass." And þe toder ansswerd̄ hym̄ agayn̄ in skorn̄, & sayde; "Sitt still̄, 8 & I sall̄ giff þe ass." And he tuke vp ass & kest opon̄ his hede, & he on̄ his. And furth-wi*th* þai war punyshid for þ*er* scorn̄, ffor þai felid̄ so mekull̄ duste, bathe aboute þ*er* hedis & þ*er* facis, as it had bene blawn̄ opon̄ þai*m* wi*th* a payr of belows. And when̄ 12 þai felid̄ þis, þai began̄ to cry; and when̄ þai oppynd̄ þ*er* mouthe, so mekill̄ ass went in-to þ*er* throtis, at þai war nerehand̄ werid̄. And þai wer ledd̄ into dyvers placis wha*r* þ*er* was no duste, as into medows & in garthyns & in selers, bod it p*r*ofettid̄ nothyng 16 at þai myght defend̄ þai*m* fro þis duste of ass at was abowte þ*er* hedis, to, att þe laste, þai war bothe whirkenid þ*er*-wi*th* & deyid̄: & þat had þai for þ*er* skornyng.

CXLVII.

Clementis.

20

We rede how þat Matidiana, þat was moder of Saynt Clemett, was a[2] passand fayr wom*m*an̄, & hur husband̄ broþ*er* fell̄ amoros of hur, & laburd hur hugelie; & sho wulde neu*er* consent vnto hym̄ for to cauce hym̄ & his bruther, hur husbond, to be at debate. And 24 sho vmthoght hur þ*a*t sho wolde go oute of þe contre a while, and sho fenyd a dreme & told̄ hur husband̄ at þ*er* was a voyce at come vnto hur in hur slepe, & bad hur go furth of þe cetie wi*th* hur ij sonnys, Faustus & Faustinus, vnto tyme itt callid̄ hur agayn̄, 28 and els sho & bothe hur sonnys mond be p*er*ysshid̄ & distroyed̄. And when̄ hur husband̄ hard̄ þis, he had grete m*er*vayle þ*er*off,

[1] MS. *repeats*, so. [2] MS. *repeats*, a.

& he sent his wyfe & hir ij sons, & a parte of his meneya w*ith* þai*m*, vnto Athenys, and held' Clemett at home w*ith* hym̄, þat was bod v yere olde. And as þai war sayland be þe se, þ*er* shup brakk,
4 and þis moder loste hur sonnys & went þai had bene drowñ; & yit sho gatt to land' & clam̄ vp oñ a cragg. And þ*er* scho dwelt a grete while w*ith* a wom*m*añ þat had þe p*ar*lesie. So þis Matidiana handis fell benombe for sorow of hur husband' & hur chuldre,
8 so þat sho mot nothyng welde hur handis; so þat þai wer evyñ as deade & at sho had no felyng of þaim̄. And afterward' hur husband' sent vnto Athenas, & hard no tithandis nor wurd of his wyfe nor of his childer. & he putt Clemett in a gude mans
12 gou*er*nans, & gatt hym̄ a ship̄ & went to seke his wyfe and' his childre, & so he contenyd' xx yere. And in þe mene while, þis Clemett drew vnto Saynt Petur, and told' hym̄ what was happend' vnto his fadur & his moder. So oñ a tyme Petur & Clemett vnto-
16 come þ*er* þis Matidiana begid' hur meatt. And Saynt Petur askid hur whi sho beggid' & wolde nat wyrk for hur meate, & sho ansswerd' agayñ & sayd', þat hur handis was[1] benombe & scho mott not welde þai*m*, & teld' hym̄ all þe p*r*oces how it had
20 happend' w*ith* hur husband' & hur & hur childre. And þañ Petur said' vnto hur; "as for Clemett þi soñ, I cañ shew þe hym̄." And whеñ sho hard' þat sho swonyd' & fell dowñ vnto þe grownd'; & Petur tuke hur vp̄ be þe hand' & led' hur vnto Clemett. And
24 whеñ Clemett saw his maist*er* Petir ledand' a wom*m*añ be þe hand', he begañ to smyle; and onone as þis wom*m*añ come vnto Clemett, sho hawsid' hym̄ in hur armys, & kissid' hym̄ & fell dowñ in swone; & he putt hur from̄ hym̄ & trowed' sho had bene wude,
28 and made hym̄ passand wrathe w*ith* Petur. And þañ Saynt Petur said'; "what duse þou, soñ Clemett? Putt not þi moder away fro the." And whеñ Clemett hard' þis, he wepud, & tuke vp̄ his moder, & fell evyñ dowñ vnto þe erth̄ hym̄ selfe for fayñ; & att þe
32 laste he tuke knowlege vnto his moder. And in þe mene whlie Aquila & Niceta, þat war becom*m*eñ þe discipuls of Petur, wer not þ*er* p*r*esent, and whеñ þai saw hur þai spurrid' faste what sho was, and Clemett told' þai*m* how at sho was his moder; and Saynt

[1] *After* was, v, *erased.*

Petur tellid' þaim att þe proces. & þan þai tuke a knowlege vnto hur & sayd', "fforsuth we ij[1] er Faustus & Fastinianus, & þis is our muder, & Clemet is our brother." & þai kyssid' samen with grete wepyng & Ioy. And with-in a while after þaim happend' be grace of God' to fynd' þer fadur; and þus att þer sorow turn in-to myrthe & Ioy.

CXLVIII.

Clericus ratione status sui habuit plura privilegia[2].

We rede how þat a poett, þat hight Valerius, wulde neuer ryse vnto Iulius Cesar when he come in-to þe company of poettis, as it had bene a man þat had' nott kend' his magestie; and he did' it att becauce he trustid' hym selfe was moste hye in compary-son of studie & lernyng. And he askid' hym whi he wuld' not ryse vnto hym, & he said' he wold' nott for þer was no place of temporaltie nor of feghtyng in armur, bod att of turnyng of bukys & volums.

CXLIX.

Clerici non debent terrena appetere, sed virtutem et honestatem.

We rede of Pyocinus[3] þe filosophur, when he was ordand to make enornementis of vertues, (so þat at he taght, he suld' not shew be[4] exsample of oþer men bod rather be exsample of hym selfe), becauce he mot sitt stitt in ryst & pease, he chose hym vnto a quiete place, whar he sulde here no noyse of no creatur; & þer he hedid' att maner of þing how God ordand' þaim. And with-in a while fro he had bene þer, he had in contempte att maner of wurshup & said' þer was no trew wurshup bod connyng; ffor þat, he said', was most delicious, þe whilk att mans witt cuthe ymagyn off trewthe in a mans saule. *et* c°.

Clericis necessaria est facundia. Infra de facundia.
Clerici aliquando false infamantur. Infra de infamia. i° *et* ij°.

[1] *After* ij, fa, *erased.*
[2] MS. privalegia.
[3] MS. Arundel, Protinus.
[4] MS. he.

Clerici incontinentes vix in fine continent. Infra de con*tr*icione.

Clerici filiab*us* iudeor*um* se com*m*iscent. Inf*r*a de
4 cont*r*icione. iiij.

Clerici qui de sacra scriptura legunt, opere debent adimplere. Inf*r*a de Sciencia, primo.

Clerici debent in scripturis diligent*er* studere. Inf*r*a
8 de studio.

Clerici ecia*m* int*er* meretrices castitatem seruare debent, *et* ad hoc faciend*um* alios induc*ere*. Inf*r*a de muliere meret*r*ice.

CL.

12 Clerici in eccl*e*sia deuote debent dicere officiu*m* diuinu*m*.

Jacobus de Vet*r*iaco tellis how oñ a tyme a holie mañ, as he was in the quere, he was war of þe devuł & a hevie sakk [1] evyñ fuł oñ
16 his bakk. & þis holie mañ chargid hym̃ to charge hym̃ att teł hym̃ whatt he bare in þ*a*t sekk at was so hevy. & he ansswerd agayñ & sayd; "here in þis sakk er silappis & wurdis þat er ou*er*hippid, & also versis of þe salter & wurdis er mombled þat þir
20 prestis & þies clerkis hase stolne in þis matyñ-while." & þañ þis holie mañ askid hym̃ what he hight, and he said þat he hight Titiuillus. And hereof þis holie mañ made ij vers & sayd; "Fragmina v*er*bor*um* Titiuillus colligit hor*um*, Et fert [2] ad forum
24 quo p*re*mia reddat [3] eor*um*." *et* c⁹.

CLI.

Clerici no*n* debent studere in uanis.

Jacobus de Vet*r*iaco tellis how oñ a tyme at Parissh, it happend þat a scoler, whenñ he was dead, apperid vnto his maister cled
28 ał in p*ar*chemyñ writyñ, w*ith* smale letters wrettenñ þ*er*oñ. And

[1] MS. sałł. [2] MS. ferte. [3] MS. reddit.

emang att oþer questions his maister askid' hym what bement þat garment att was so light, & þe letters att was wretyn þervpponn. And he ansswerd' agayn & sayd'; "ilkone of þies letters er hevyer vnto me þann war þe weght of þis grete kurk & I bare it on my 4 nek"; and shewid' hym þe kurk of Saynt Germann at was þer, & sayd; "þies er sophyms & subtelties, whare-in I wastis att my dayes, & I may not tett what hete at I am turment with att my dayes vnder-nethe þis cape. Bod & þou wilt hold' furth 8 þi hand', I sall shew þe be a droppp." And he putt furth his hand', and þer fell þer-oponn as it had bene bod a dropp of swete. And it was so hate at it thirlid' his hand' þu[r]gh as it had bene þe sharpe schote of ane arow. And onone þis maister as he saw þis, he lefte 12 þe logykk skule, & made hym a monk of Ceustus ordur. And he made þies ij versis & sayd'; "linquo coax ranis, cra corvis, vanaque vanis; Ad logicam pergo que mortis non timet ergo." And he become a gude mann; & als long as he liffid' þer was a hole 16 þurgh his hand'. *et* c⁹.

Clerici aliqu*ando* carnali amore mulier*um* decipiuntur. Inf*r*a de cont*r*icione.

Clerici in sacris ordinib*us* positi mu*n*do corde *et* cor- 20 pore debent ministrare. Inf*r*a de Contricione. iiij.

Cogitaciones varie occurru*n*t orantib*us*. Sup*r*a Barnardi. ij. 24

Cogitacionib*us* frequent*er* immiscet se sup*er*bia vt bona op*er*a p*er*dat, sed p*r*opt*er* hoc no*n* sunt dim*i*ttenda. Sup*r*a Barnardi. i.

CLII.

Cogitacionibus malis impeditur aliquis ne o*rati*ones 28 facte p*r*o se ab aliquo exaudiantur.

We rede in 'Vitis P*atr*um,' how þer was a mann þat was gretlie tempid' with temptacion of his flessh: and he luked' vnto a gude

ald' man & lete hym wete þerof, & prayed' hym to pray for hym; and so he did'. & when he had long prayed' for hym he mendid' no þing, & þis olde man merveld' gretlie at his prayer was not
4 hard'. So on a nyght as he lay in his prayers, he saw in a vision þis yong man sittant, & evull spyrittis in lyknes of wommen playand' befor hym, & makand' hym grete myrth; and he saw þis yong mans gude angell[1] grete wroth becauce he wold' nott ryse &
8 make his prayer vnto almighti God'. And þan þis olde man sayd vnto þis yong man; "Bruther! þe fawte is þine þat þe prayers þat er prayed for þe er nott harde. For þou hase a delectacion in evull thoghtis, and it is impossible to remofe ill thoghts fro the
12 with other mens prayers, bod if þou doo som labur þerin þi selfe. For it is with the as it is with a man þat is seke; ffor & a man þat is seke will nott abstene hym fro guttus meatis, what profettis it to do vnto hym any cure of lechecrafte?"

CLIII.

16 Cogitaciones ex toto nemo fugere possit.

We rede how on a tyme a certayn man of religion made playnt vnto a holie abbott þatt hight Pastor, þat he had so many thoghtis of syn in his mynde þat he was like to be perisshid' þerwith. And
20 he had þis monke in-to a playn felde vppon a fayr day, whar þe wynde blew, & he bad' hym hald' obrade his skyrte & take þe wynde & bere it hame. And' he ansswerd' agayn & said' he myght nott. And þan þe abbott said'; "No more may þou lett
24 þoghtis to com in þi harte & þi mynde, bod itt is þy parte to with-stond' þaim." *et c*[9].

Cogitacio de diuersis contristat vel letificat hominem, vnum reddit pallidum, alium rubicundum.
28 Supra de apostata. ij.

[1] MS. ans, *with* g *written over the* s, *to make* angell.

CLIV.

Cogitacio de morte multum est vtilis.

We rede ex 'Dictis P*atrum*,' how a yong mañ sayd oñ a tyme vnto ane old' mañ; "what sall I do? for I am̃ like to be slayñ w*ith* fowle þoghtis." And þis ald' mañ ansswerd' hym̃ agayñ 4 & said'; "Soñ, a wom*m*añ wheñ sho will spane hur child', sho will enoynt hur pappis w*ith* bitt*er* þing, att hur childe, wheñ he wolde sowke, sulde lett wheñ he felid' bytt*er*nes. And þ*er*fo' putt in þi thoght þe bitt*er*nes of dede, & of þe paynys þat er 8 ordand' in hell & in purgatorie for syñ in tyme to com̃, and onone þies evill þoghtis sall recede away fro the." *et c*ᵖ.

Cogitacio faciens comp*ar*acionem de delicijs p*r*esentib*us* ad supplicia eterna multum est vtilis. inf*r*a 12 de delicijs. ij.

Cogitacio miserie p*rop*r*ie* *et* nature defectibilis retrahit ho*min*em a malo. Infra de contemptu sui.

Cogitacio purgatorij vel inferni inducit ho*min*em ad 16 penitenci*am*. Inf*r*a de penitencia. iiij.

CLV.

Cogitacio p*er*petuitatis penar*um* inferni aliqu*ando* conu*er*tit ho*min*em.

Jacobus de Vet*r*iaco tellis how þ*er* was som̃ tyme a seculer mañ 20 þat was passand delicate. So oñ a tyme he vmthoght hym̃ in his mynde, ffurst, if a thowsand' of dampnyd' sawlis myght be delyverd' fro payñ, and his thoght ansswerd' hym̃ & sayd, "nay." þañ if a hondreth M' mott be delyu*er*d', & his thoght said, "nay." 24 þañ if a thowsand' thowsand' myght be delyverd', & his thoght said, "nay"; and þañ if als many thowsand' mot be delyverd' as þ*er* was droppis of watir in þe see, & eu*er* it said', "nay." And as he was in þies thoghtis he was gretlie trubled' & waxid' ferd'. So 28 sodanlie he vmthoght hym̃ & said' vnto hym̃ self þat þai þat giffes þ*er* luff vnto þis werld' war passand' blynd' & fonde, þat for a

little tyme att þai mon̄ liff þerin, for þe transitorie delites and vanyties þeroff, fallis in-to euerlastand̄ dampnacion̄ & payn̄ of hell.

CLVI.

Cogitacio finis in omnibus operibus est multum necessaria.

We rede in 'Libro de Dono Timoris,' how on̄ a tyme þer was a yong man̄ þatt went vnto a fayre; and when̄ he had walkid̄ abowte, & sene many shappis & mekull chafir to sell, at þe laste he come vnto a shop̄ þer ane old̄ man̄ [st]ude; & he had as who say no thyng to sell. And þis yong man̄ askid̄ hym̄ what at he had[1] to sell. And þis alde man̄ answerd̄ & sayd he had to sell wisdom̄; and þis yong man̄ sayd̄ þat he wolde by itt, and askid̄ hym̄ whatt he sulde pay þerfor̄. And he said̄, "a hondreth mark." And þe toder þoght itt mekull, nott-withstondyng he payed̄ hym̄ itt. And when̄ it was payed̄, þis olde man̄ taght hym̄ þis wysdom̄ & said̄; "In omni opere cogita primo ad quem finem venire potes, vnde versus; 'Quicquid agas operis finem primo mediteris.' þat is to say, in all þi werkis, evur at þe begynyng vmthynk þe whatt will com̄ of þe endyng." And when̄ þis yong man̄ hard̄ þis, hym̄ forthoght hys bargan̄ & traystid̄ þat he had bene deseyvid̄. Than̄ þis olde man̄ said̄; "Go þi wais home! and forgett nott þis at I tolde þe, bod write itt in þi howse ouer þi hallyng, & in þi wyndows, & on̄ þi duris, & on̄ þi vessell, & in oþer dyvers places in þi howse; & þou shall fynd̄ att it sall be þe best chafir at evur þou boght." And he wente home & did so. And emang all oþer he garte browde þis reson̄ opon̄ a clothe þat he was vsid̄ to be shavyn̄ with. So on̄ a tyme þis yong man̄ had enmys þat come vnto a barbur att vsid̄ to shafe hym̄, & hyrid hym̄ for a grete som̄ of money to sla hym̄ when̄ he shufe hym̄; & he tuke þer money & grawntid̄ þat he sulde do so. And when̄ þis barbur come to shafe þis gude man̄, as he was in wetyng of hym̄ he lukid̄ vpon̄ þe raster clathe; & he was somwhatt letterd̄ & red þis reson̄. And onone as he had red it, he vmbythoght hym̄ what ende wald̄ com̄ of þis

[1] MS. *repeats*, hym what he had.

tresoñ & he did itt. & he said vnto hym̃ selfe þus; "and I sla þis mañ I moñ be slayñ þerfor̃." And he begañ to wax faynt & hevie & swownyd̃. And onone as þis gude mañ saw hym̃ fare so, he steppid̃ vnto hym̃ & lifted̃ hym̃ vp oñ his fete, and comfurthed̃ 4 hym̃ & askid̃ hym̃ whatt hym̃ aylid̃. And he prayed̃ hym̃ to hold̃ hym̃ excusid̃ & be not wrothe & he sulde tell̃ hym̃, & he essurid̃ vnto hym̃ þat he suld̃ not be wrothe. And þañ þis barbur sett þe spell̃ oñ end̃ & tolde hym̃ all̃ þe dede. & he forgaff hym̃ & bad a 8 noder mañ shafe hym̃. And þañ he thankid̃ God & þe wisdom̃ þat he boght, for þus he fand̃ þat it savid̃ *þer* lifes bothe. *et* c⁹.

CLVII.

Colu*m*ba. Colu*m*bar*um* nutricio non placet Deo.

Cesarius tellis how som tyme *þer* was a knight þat luffid̃ wele to 12 brýng vp & brede dowvis in his place in his chaw[*m*]ber-endis, & in dyvers o*þer* places. And his curatt tolde hym̃ þat it was grete syñ vnto hym̃ for to kepe so many of þai*m* to-gedur, for als mekull̃ as þai hurte & wastid̃ his neghburs cornys. So oñ a day he tuke 16 a skuttylfull̃ of corñ & callid̃ þai*m* to-gedur & gaff þai*m* meate. And wheñ þai wer all̃ to-gedur befor̃ hym̃, he spak vnto þai*m* w*ith* a clere voyce þat all̃ meñ myght here, and̃ sayde oñ þis man*er* of wyse; "Ye dowvis! If it be Goddis will̃ att ye bide w*ith* me, 20 dwell̃ still̃, or els I com*m*awnd̃ you in Goddis name at ye rise vp, & flee away faste." And att þis wurde, onone all̃ þies dowvis rase vpp, & flow clene away in a grete flokk̃. And neu*er* after fro thens furth̃ þai come agayñ vnto his place. *et* c⁹. 24

Columba sac*er*doti indigno sacr*amentu*m aufert. Infr*a* de sac*er*dote indigno.

Comes a de*m*one iniquo viuus portatur in infernu*m*. Infr*a* de demone. vj. 28

Comiti p*ossu*nt adaptari multa que dicu*n*tur infr*a* de p*r*incipe *et* Iudice.

Comitissa p*ropte*r ornatu*m* vestiu*m* dampnatur. Infr*a* de ornatu. I. 32

CLVIII.

Commendacio vel commessio. Commendare vel committere se diabulo nimis periculosum est.

Helinandus[1] tellis how on̄ a tyme þe archedekyn̄ of Aurilianens
4 suld' go vnto Rome. And he prayed' a chanon̄ of his to graunt
hym̄ a clerk of his to go with hym̄, þat hight Nathanael, þat was
a trew servand' vnto hym̄; for hym̄ þoght at he was necessarie
vnto hym̄ in his iorney. And þis clerk, þuf all it was agayns his
8 will, went with hym̄, & he made hym̄ his purs-maister. Soo
when̄ þai come nere Rome, þis Archdekyn̄ was bod a chynche,
& he askid' þis clerk a rekkenyn̄ & a compte of þer expensis
straytlie vnto þe leste halpeny. And þer þai fell vnto rekenyng &
12 varid'; & þis clerk betuke hym̄[2] selfe vnto þe devull, als witterlie
as evur he was in fonte-stone, bod it was as he sayde. So þai
went on̄ flytand'. And as þai went owr at a brygg our a grete
watir, þis clerk happend' to fall by þe brygg & was drownyd'.
16 And he had made a counand' befor with þis Chanon̄ þat was his
master, þat whethur of þaim dyed' furste, with-in xxx^ti dayes,
& he myght, suld' com̄ vnto his felow, & hide no thyng bod tell
hym̄ clerelie how it stude with hym̄. So on̄ þe nyght afterward',
20 as þis chanon̄ lay in his bed wakand', & a byrnand' lampe befor
hym̄, þis Nathanaell clerk stude befor hym̄, cled as hym̄ thoght
all in a fayre cape made of feddurs. And þis chanon̄ was nothyng
aferd' of hym̄, bod was well apayed' of his commyng, and said vnto
24 hym̄; "Nathanael! welcom̄ home! Is nott þe archedekyn̄
commen̄?" and he ansswerd' agayn̄ & sayd'; "Nay, sur, bod
I am̄ commen̄ as I made counand' with you þat I suld' do; and
I am̄ now dead' & I pray you to helpe me, for I am̄ in grete
28 turmenttis." And he askid' hym̄ whi, sen̄ he liffid' so honestlie &
so trewlie as he did'. And he sayd' agayn̄; "Sur, forsuthe it
sulde hafe bene wele with me, bod þis day I was sodanlie grevid',
& betaght my selfe vnto þe devull: and I pray you warn̄ als many
32 as ye may, at þai do neuer so as I did', ffor þai þat will commend'
þer selfe vnto þe devull, þai giff hym̄ power of þaim; & so did' I

[1] MS. Belmandus. [2] MS. *repeats*, hym̄.

þis day, & þerfor I was drownyd, & for no noþer þing am I in payn." And þan þis chanon askyd hym, sen þat he was in payn, how it was þat he had on so fayr a cape. And he ansswerd agayn & sayd; "Sur, þis cape is hevyer vnto me þan war þe gretteste 4 towr in all þis werld & it wer on my bakk. And þe fayrnes þerof is a belefe of forgifnes þat I hafe, if at I be trewlie prayed for." And þan þis chanon hyght hym þat at hys power he sulde pray for hym. And with þat he vanysshid away; & he hard neuer 8 more on hym.

CLIX.

Commestio. Comedit aliquando vnus plus quam plures.

Solinus tellis how som tyme þer was a strang knyght, a man like 12 a grete giand, and he was a grete weryor & alway had þe victorie whar-evur he faght. So on a tyme as he was in batall, he was passand hongrie, & he gatt in hys armys ane ox, and bare it a-way ane acre lenthe; & with his neve he slew it & made meatt þerof, 16 and ete it vp att ons all be his one. And it grevid hym at þat tyme no þing; bod with-in a little while aftre, he þat had victory of all oþer men in batell, þurght his awn folie deyed away.

Comedens cibos non licitos punitur. Infra de gula. 20 ij.

Comedere pluries in die propter hospites caritas est. Infra de hospitalitate. ij.

CLX.

Communio. Communicare[1] frequenter volentes non sunt prohibendi. 24

Cesarius tellis how þat in þe dioces of Leodonens[2], in a town þat hight Chorenbar[3], was þer a wommen þat desirid greatlie oft sithis

[1] MS. comminicare.
[2] Latin MSS. Leodiensis.
[3] Harl. MS. Corebam. Arund. MS. Chorenbar.

to be howseld̄. So on̄ a night, as sho lay on̄ a cowche sayand̄ hur prayers, almiȝti God̄ come in-to hur chawmer, & bare in his handis þe box at þe sacrament was in in þe kirk̄, and þer come aungels
4 with hym̄, syngand̄ þis sang; "speciosus forma pro filijs hominum et c⁹." And he stude befor̄ hur & said̄; "Becauce þe preste denyed̄ to giff þe my bodie, I sall̄ howsell̄ þe myne awn̄ handis." & he did so, & tuke ane hoste oute of þe box & gaff hur, & went his
8 wayis. And þer was in þe same chawmber a noder religious wommaṅ þat saw all̄ þis, and on̄ þe morn̄ sho went vnto þe preste, and askid̄ of hym̄ how many hostis war in þe sacrament-box in þe kurk̄; and he saide þat wiste he wele enogh̄. & he oppynd̄
12 þe[1] box & luked & fand̄ þat one was away; & yit all̄ was lokkid̄ as þai war wunte to be; & þaṅ he had grete mervayle, & wepud̄ & made mekill̄ sorow, and had grete mer[v]ell̄ how þis mott happeṅ. And þaṅ þis wommaṅ comfurthid̄ hym̄ & told̄ hym̄ all̄ þat evur
16 sho saw, & whar̄ þe hoste was becommeṅ, & cownceld̄ hym̄ þat fro thens furth̄ he sulde nevur gruche to giff þaim þe howsyll̄ þat askyd̄ itt, & it war nevur so ofte. *et* c⁹.

Communione nemo debet privari qui secundum
20 conscienciam suam est sufficienter confessus, *et* ad satisfaciendum paratus. Infra de Iusticia.

CLXI.

Communicanti[2] non est administranda hostia non consecrata.

24 Cesarius tellis how þat Maister Maurice, þat was bisshopp̄ of Parissh̄, on̄ a tyme was vexid̄ with so grete a seknes in his head̄, þat it strake in-to his brayn̄, & tuke away his witt & his mynde from̄ hym̄. So at þe laste he come vnto hym̄ selfe, & axkyd̄
28 to be howseld̄; & þai þat wer abowte was ferd̄ at he had bene falleṅ in-to a wudenes; & þai cownceld̄ þe preste to feche ane hoste þat was vnsacred̄ & giff hym̄; and so he did̄. And onone as he come with-in þe thresshwold̄ of þe dure, þis bisshopp̄ cryed̄

[1] *After* þe, buke, *erased.* [2] MS. Comminicanti.

w*ith* a clere voyce & sayde; "hafe it away! hafe it away! for þat is not[1] my Lorde." And aſt þat was abowte hym̃ had grete wonder here-off; and þan̄ þe p*re*ste wente agayn̄ & broght w*ith* hym̃ þe v*er*ray sacrament. And þis bisshopp w*ith* grete devocion̄ reseyvid̄ it, þurgh̄ vertue of þe whilk he come agayn̄ vnto his right mynde. And so he in fulſt faythe & charitie passid̄ vnto God̄. 4

CLXII.

Com*m*unio[2] famem corporalem repellit.

Som tyme þ*er* was a wom*m*an þ*a*t be lefe of hur curatt was eu*er*ilk Sonday[3] howseld̄, and̄ þat day aft*er* sho tuke no bodelie meatt; and yitt sho was nothyng hongrie. And onone as hur curatt purseyvid̄ þis, he went vnto þe bisshop̄ & told̄ hym̃; & he bad hym̃ take ane hoste þat was vnsacred̄ & gyff hur; and so he dyd̄. & þis wom*m*an̄ purseyvid̄ it noght, bod tuke it w*ith* gude deuocion̄ & went home; & onone as sho come home, sho was so hungred̄, þat, as sho thoght, had sho nott titter getten̄ hur meatt sho sulde hafe dyed̄ furth̄-with̄. Yit notw*ith*stondyng sho ran̄ agayn̄ vnto þe p*re*ste, & trowed̄ þis honger had̄ bene com*m*en̄ on̄ hur for hur syn*n*ys, and w*ith* grete wepyng how þat was taken̄ fro hur þat God̄ had giffen̄ sho told̄ hym̃. And when̄ he hard̄ þis he was greatlie reioysyd̄ þ*er*off, & þankyd̄ God̄, & went w*ith* hur vnto þe kurk̄ & gaff hyr þe v*er*ray sacrament. And þurgh̄ þe vertue hereoff aſt hur hungre was swagid̄, & þis grace þat was w*ith*drawen̄ from̄ hur was giffen̄ hur agayn̄: and onone as þe bisshopp̄ hard̄ þis he þankid̄ almighti God̄ þ*er*off. 8 12 16 20 24

CLXIII.

Com*m*unio ecia*m* fortitudi*n*em corporalem confert.

Som tyme þ*er* was a wurthi knyght whilk þat did many eniuries vnto Lowis þat was Erle of Losens, & to his men. So on̄ a tyme þis erle com*p*le*n*yd̄ hym̃ of þis knyght vnto his frendis. So on̄ of þai*m* wȧs a wurthi man̄ & sayd̄; "I dar vnd*er*take þat I saſt take hym̃, & I may be sekur þat none of you saſt do hym̃ no bodely 28

[1] Not, *omitted and added above the line.*

[2] MS. Comminio.

[3] *Under* Sonday, day, *erased.*

harm̃." And þe erle & all made hym̃ surans; and þis worthi
man̄ gatt þis knyght and delyverd hym̃ vnto þe erle. And þe
erle, in savyng of his athe, garte make a depe graffe; & he tuke
4 þis knyght & wappid hym̃ in softe clothis & layd hym̃ *þer*in,
& garte caste erthe on̄ hym̃, & so smorid hym̃ to dead. And
þe frendis of þis knyght co*m*plenyd of þis wurthi man̄ vnto þe
Emp*er*our Frederike, & said þat he for a grete som̄ of money had
8 taken̄ þis knyght & solde hym̃ vnto þe Erle. And þe Emp*er*our
garte call hym̃ before hym̃, & wolde hafe garte putt hym̃ to deade
herefor, and he cuthe not be excusyd for nothyng att he cuthe
say. And þan̄ at þe laste he knew *þat* hym̃ selfe was nott giltie
12 as þai sayd, and oblissid hym̃ to profe þatt as right & law wolde;
& *þer* he was demyd to feght *þer*for. And so a day was sett, & his
enmys gatt a strang knyght to feght w*ith* hym̃. And on̄ þe day att
þai sulde feght vppon̄, þis wurshupfull man̄ shrafe hym̃, & w*ith*
16 gude deuocio*n* reseyvid hys sacrament & went boldlie into þe place
þer þai sulde feght; & his enmy come in manlelie agayns hym̃.
And onone as þai mett, þis man̄ att was hyrid, þat all men hard,
asked hym̃ if he had etyn̄ oght þat day. And þis wurthi man̄
20 ansswerd agayn̄ & sayd; "ya, I hafe reseyvid & ete þis day
þe bodie of almighti God." And þis other lurdan̄ ansswerd hym̃
agayn̄ & sayd; "fforsuthe, & *þou* had eatyn̄ þe devull þis day,
I sall feght w*ith* þe & ou*er*thraw þe." And evyn̄ furthw*ith* after
24 þis wurde of blasfemyng, almiȝti God tuke his strenth from̄ hym̃
& strenthid þis other wurthi man̄ so, þat his enmy þat was hyrid
agayns hym̃ had no more strenth, nor myght no more stand to
feght w*ith* hym̃ þan̄ he had bene a childe, vnto so mekull he gaff
28 our þe batell & held hym̃ selfe as owrecom*m*en̄. And þus þis
trew knyght, be etyng of þe bodie of almighti God, had a glorious
victorie.

Com*m*unio ecia*m* vitam corporalem prolongat [1].
32 Infra de p*re*done.

Com*m*unio qu*ando*qu*e* a p*rop*rietarijs religiosis non
p*er*mittit se recipi [2]. Infra de p*ro*prietate.

[1] MS. prolongatt. [2] MS. non p*er*mittit sed recipit.

Com*m*unicant[1] frequent*er* tam boni q*u*am mali indifferent*er*. Inf*r*a de eukaristia.

Com*m*unio ecia*m* a mortali pe*cc*a*to*[2] ret*r*ahit. Inf*r*a de obstinacione. ij. 4

CLXIV.

Com*m*unione*m* aliqu*ando* impedit pollucio nocturna, *et* aliqu*ando* non.

Cassianus tellis how he knew som tyme a mañ of religioñ, þat gaff hym̃ gretelie vnto chastitie bothe of his harte & of his body, 8 w*ith* grete mekenes; noght*with*stondyng he was tempid̃ w*ith* grete ludificacions oñ þe nyght. And evur whem̃ he ordand̃ hym̃ to ressayfe his sacrament, oñ þe nyght befor̃ evur he was pollutt in his slepe. And whem̃ he for ferdnes had lang time abstenyd̃ hym̃ 12 fro his mess-saying, for ferdnes hereoff he went vnto ane olde bruther of his & told̃ hym̃ þe mater̃ & askid̃ hym̃ cownceltt þ*er*in. And̃ he vmthoght hym̃ þat þ*er* was nowder in þis mañ sup*er*fluitie, nor at his mynd̃ was giffem̃ vnto suche illusions, & þ*er*bie hym̃ 16 thoght at it was nowder sym̃ of his bodye nor of his mynde, he cownceld̃ hym̃ baldlie to go vnto his mes & reseyfe þe holie sac*r*ament, þat not be þis disseyte þe medcym̃ of̃ þe helefull medcym̃ & remedy sulde be lefte. And be þis cownceltt he went 20 vnto mes & boldelie resayvid̃ þe sacrament: and be þe vertu þ*er*off þe custom̃ at he was wunte to hafe of þis illusioñ fro thens-furt sesyd̃.

Com*m*unioni p*ossu*nt adaptari multa que dicuntur 24 inf*r*a de eukaristia.

CLXV.

Comp*ar*aciones odiose sunt.

Agellius tellis how þat whem̃ Aresto[*ti*]le þe philosophyr wexid̃ olde, altt his scolers & þai þat vsid̃ his facultie come vnto hym̃ 28

[1] MS. comminicant. [2] MS. pp-ccd̃.

& prayed hym̄ to tell̄ þaim þat, whem̄ he was dead̄, who sulde succede & be þer maister in his steade. And þer was in his scole ij principallis, Thofrastus and Memedemus. And þam̄ Arestotile
4 garte bryng hym̄ bere & mead̄ þatt he myght drynk of þaim bothe befor̄ all̄ his scolars. And whem̄ he had tastid̄ of bathe, he commendid̄ ather of þaim. Neuer-þe-les he sayd̄ þat bere was þe bettyr, becauce it was þe elder. And þus priualie with-outem̄
8 lakkyng or commendacion̄ of owder partie (*þai purseyvid*) þat Thofrastus sulde be þer maister after hym̄ whem̄ he was dead̄.

CLXVI.

Compassio naturaliter inest mulieribus. *et* c^{o}.

Valerius tellis how on̄ a tyme þer was a wommam̄ þat had done
12 a grete trespas agayns þe law, & sho was broght þerfor̄ befor̄ þe justice, & þer sho was demyd̄ þat on̄ a certam̄ day after̄ hur head̄ sulde be smyten of. And sho was commandid̄ to prison̄, & he þat had hur in kepyng had petie on̄ hur and gaff a doghter of hurs, at
16 was a wommam̄, lefe ilk day to com̄ vnto hur; & ay whem̄ sho come in he serchid̄ hur þat sho broght nothyng with hur, & it was commandid̄ hym̄ þat sho suld̄ neuer hafe meate afor̄ scho sulde dy. So whem̄ he fand̄ sho abade on life many dayes with-owtem̄ meate,
20 on̄ a tyme whem̄ hur doghter come, he serchid̄ hur & he fand̄ þat sho had sustenyd̄ hur moder life with hur mylk of hur pap; & he thoght þis a grete mervayle & went & told̄ þe iustice. And þe iustis he[r]for̄ had compassion̄ on̄ hur & forgaff hur hur tryspas
24 for hur doghter sake.

Compati debent viri sancti eciam malis. Infra de obediencia. vij.

Compaciendum est eciam animalibus brutis. Infra
28 de obediencia. vij.

Compati debent confessores confitentibus contritis. Infra de contricione.

Compati debent confessores confitentibus. Supra de
32 abbate. ij^{a}.

CLXVII.

Compaciendum est leprosis.

Jacobus de Vetriaco tellis how som̄ tyme þer was a worthi ladie, & sho had grete petie of seke folk, & speciallie of lepre men̄. And hur husband̄ was a myghti man̄, & he had lepre folk in so grete vgsomnes þat he myght not suffer to se þaim, nor lat þaim com̄ with-in his howse. So on̄ a day as a lepre man̄ was cryand̄ at his yate, þe ladie come to hym̄ & askid̄ hym̄ if he wold̄ owder eate or drynk, and he ansswerd̄ agayn̄ & sayd̄; "I am̄ here hugelie turment with hete of þe son̄, & I will̄ nowder eate nor drynk bod if þou take me into þi place." And sho ansswerd̄ agayn̄ & sayd̄; "knowis þou not how my husband̄ vgis to see lepros men? & he will̄ onone com̄ home fro huntyng, & if he fynde þe with-in his place, happelie he will̄ sla bothe þe and me." And he wepid̄ & made sorow. So at þe laste þis ladie might no langer se hym̄ wepe, & sho tuke hym̄ vp̄ in hur armys & bare hym̄ into hur place, and þan̄ sho prayed̄ hym̄ to eate. He said̄ agayn̄ he wald̄ nowder eat nor drynk bod if sho bare hym̄ vnto hur chamber & layde hym̄ in hur awn̄ bed̄, & þer he wolde riste hym̄ awhile & þan̄ he wold̄ eate. And he made so mekull̄ sorow þat sho mot not suffre itt, þat sho had hym̄ vnto hur chawmer & laid̄ hym̄ in hur bed̄, & sho laid̄ a softe cod vnder nethe his head̄ & happed hym̄ with a gay couerlad̄. And þis done, onone hur husband̄ come home fro huntyng & bad hur oppyn̄ hym̄ þe chamber dure, & he wold̄ lay hym̄ down̄ & slepe a while; & sho was ferd̄ at he sul̄d̄ sla bothe þe lepre man̄ & hur, & made hur to tarie a while, & wolde not com̄ & oppyn̄ þe dure redelie. & he seyng at sho tarid̄ & wold̄ nott com̄, brest oppyn̄ þe dure in a grete anger and went in-to þe chambr̄. And onone he come bakk agayn̄ & mett his wyfe & sayde vnto hur; "Now þou hase done wele; for þou hase arayed̄ our bed̄ on̄ þe beste wise, bod I mervayll̄ whare þou gat so gude spicis þurgh whilk all̄ our chawmer is fyllid̄ so full̄ of gude savir with, for onone as I come into þe chaw[m]ber, þer was þerin so swete a savur at me thoght I was in paradice." And when sho þat befor̄ was ferd̄ for hur dead̄ hard̄ þis, sho went in-to þe

chamber w*ith* hym̄ & fand it as he sayde; & þan̄ sho told̄ hym̄ all̄ how scho had done; & þai lukid̄ in þe bed̄ and þis lepre man̄ was away. And þan̄ hur husbond̄ þat befor̄ was als wude as a lyon̄, 4 wex als meke as a lambe, & evur afterward̄ luffid̄ God & leplere men̄ better.

Compati debet p*r*elatus subditis temptatis. Sup*r*a de abb*a*te. ij.

CLXVIII.

8 Compaciend*um* e*st* amplius peccatis hominu*m* q*u*am reb*us* temporalib*us* p*r*oprijs.

Saynt Gregor̄ tellis; "we rede of a gude holie man̄ þat had no þing to lif on̄ all̄ yere bod a little corn̄ þat he had gravyn̄ þe erd̄ 12 of, & sawen̄ hym̄ selfe. So on̄ a tyme when̄ he had shorn̄ it & broght it home, ane il̄ man̄ þ*a*t luffid̄ hym̄ nott sett fyre in his lathe, & burnyd̄ vp̄ þe corn̄ and all̄. So a man̄ hard̄ tell̄ þ*er*off & come vnto hym̄ & said̄; 'allas! fadur, what is happend̄ vnto 16 þe? wo is me for þe.' And he ansswerd̄ agayn̄ w*ith* a chere as he had bene nothyng grevid̄ & said̄; 'wo is me for þat at sall̄ happyn̄ vnto hym̄ þatt did̄ þis dede!' as he had not sett be hys awn̄ herm̄, bod rather be þe toder mans syn̄." *et* c⁹.

20 Compositus debet esse homo in sensib*us* ext*er*ioribus, vt habetur sup*r*a de Aspectu.

CLXIX.

Concordia multu*m* est necessaria habitantib*us* ad inuicem.

24 We rede in 'Vitis P*atru*m' how som tyme þ*er* was ij brether þat dwelte sam*en* many yeris, & þai varid̄ neu*er* nor neu*er* was wrothe. So on̄ a tyme þe tone said̄ vnto þe toder; "latt vs make debate betwix vs as other men̄ of þis werld̄ dois." And þe toder ansswerd̄

& sayd' þat he wuste neu*er* what debate was; & þañ þe toder sayd' vnto hym̃; "lay dowñ þi hude betwixt vs two and I sall̃ say it is myne, & þou sall̃ say, 'nay! it is myne.' And' here-of sall̃ a debate brede betwix vs." And þai laid' dowñ þis hude betwyx þai*m*, and 4 þe tone said'; "it is myne"; & þe toþ*er* said'; "nay! it is myne." þañ þe tother sayd'; "it is þyne; & þ*er*foꝛ take it vp̃ & doñ it oñ þi hede & go þi ways." And þus þai p*a*rtid' & nowder of þai*m* mott nor cuthe discorde w*it*h oþ*er*. 8

Concubina sac*er*dotis punitur. Infra de luxuria.

CLXX.

Co*n*cupicencia carnalis naturalit*er* ad mulierem inclinatur.

We rede in þe storie of Barlaam̃ how þ*er* was a kyng þat had 12 a soñ; and' whe*n* he was new borñ, wyse lechis þ*a*t saw it told' hym̃ þ*a*t hym̃ burde gar kepe it to it war x yere olde, þat it saw no þing bod meate & drynk & clothis & a wom*m*añ to kepe it, & els it sul' dye. And so he dyd'; & at x yere end' he garte 16 bryng befoꝛ it all̃ man*er* of þing*is*, þat it mott se þai*m* & know what att þai war; & þ*er* was b[*r*]oght befoꝛ hym̃ gold' & sylu*er*, & hors & catell̃, & evur as he askid' what þai war me*n* tolde hym̃. And whe*n* yong wom*me*ñ & maydyns come befoꝛ hym̃ & he saw 20 þai*m*, he askid' beselie what at þai hight, & what þing*is* þai weꝛ. And þai þat wer aboute ansswerd' hym̃ & said'; "yone er devils þat begylis me*n*." And whe*n* he had sene all̃ man*er* of þingis, þai broght hym̃ vnto þe kyng his fadur; and he askid' hym̃ of all̃ 24 thyngis þat he had sene, whilk he luffid' beste. And he ansswerd' agayñ & sayd': "Fadur, forsuthe nothyng els bod devuls þat disseyvis me*n*, ffor of þai*m* alonelie befoꝛ all̃ oþ*er* is my harte sett." 28

Concupiscencia gule est rep*r*imenda. S*upr*a de abstinencia.

Confessio facta in scriptis valet. S*upr*a de Basilio. iij°.

CLXXI.

Confessio delet peccata de Sciencia Diaboli.

We rede in þe 'Meracles of Saynt Constantyn[1],' how on a tyme
when Saynt Lamfranke at was bisshop of Ca[n]turberie sayde mes
4 þer, sodonlie a yong monke, þat suld' hafe red' þe gospell at þe same
mes, was afore þe gospell taken with a fend'; vnto so mekull at þai
þat come before, what at evur þai had done & had not bene shrevyn
þerof, he wold' hafe teld' þaim it. And som þat shamyd' with
8 þer syn, went & shrafe þaim clene þerof for ferd' of hym. And
when þai come agayn before hym he spirrid' whatt þai war &
whar-for þai come; & had no knowlege þat þai had bene at hym
befor. *et* c^o^.

CLXXI.

12 ## Confessio nocet Demoni.

Cesarius tellis how þer was a doctur of Dyvinitie þat was a gay
prechur, & he hight Thomas. And when he was seke & bown
to dye, he was war of þe devull standdand' in a noke of þe
16 chawmbre þer he lay, and he coniurid' hym & spirrid' hym many
thyngis. And emang all oþer thyngis he askid' hym what noyed'
hym & his felos moste. And he said' att no þing noyed nor hurte
þaim so ill as did' confession; ffor when a man is in deadlie syn,
20 all his membres is bon, & he may not mofe hym; and onone as he
is shrevyn, þan is he lowse, and redie vnto all gudenes. And
when þis holie doctur had hard' hym say þus, he thankid' God'
& gaff vp þ his sawle in-to hevyn.

24 Confessio mundat peccatorem *et* peccatum occultat.
Supra de adulterio[2]. iij.
Confessio a visibili *et* horribili[3] pena liberat. Supra
de agro. j.

[1] Arundel MS. Ex miraculis sancti Constantini Cantuaris; celebrante sancto Lanfranco Cantuaris archiepiscopo missam. The Harleian MS. has; Ex miraculis sancti Dunstani Cantuaris; celebrante sancto Lanfranco Cantuaris Archiepiscopo missam.

[2] MS. alulterio.

[3] MS. corrigibili. Latin MSS. horribili.

Confessio tarda aliqu*ando* valet. Sup*r*a de ambicione. iij.

CLXXIII.

Confessio pura celat p*ecca*t*u*m *et* recidiuu*m* manifestat.

Cesarius tellis how som̄ tyme in þe Dioces of Traiecte, þ*er* was a fysscher þat was a fornicatur. & om̄ a tyme he was ferd̄ to be putt vp at þe sene [1]; & he went vnto a preste & shrafe hym̄ of all̄ his sym̄, and whem̄ he had done þ*a*t, if he war accusid̄ he mot sekurlie deny it, & suffer þe burnyng of a hate yrn̄ as þ*er* was vse to þai*m* at denyed it. And so he did̄, and þis hate yrn̄ þat he bare noyed̄ hym̄ no þing. So aft*er*ward he fell þ*er*to agayn̄. And om̄ a tyme he ferid̄ ou*er* a watir w*ith* a man̄ þatt had knawlege of his mysgou*er*nans; & þis man̄ spak vnto hym̄ & said̄; "I m*er*vell̄, & so duse many mo, þat þe hate yrn̄ byrnyd þe noght; for we knew wele enoghe at þou was giltie, & hase occupyed it syne." & he ansswerd̄ agayn̄, & sayd̄ þe hate yrn̄ noyed hym̄ no more þan̄ did puttyng of his hand̄ in-to þe watir; & w*ith* þat he putt his hand̄ into þe watir. And onone [2], be þe rightwusnes of all̄-myghti God̄, þat hym̄ hy̆ schameles whem̄ he was a penytent, becauce of turnyng agayn̄ vnto his sym̄, þ*er* he was punysshid̄; & onone as he tuchid̄ þe watir it was vnto hym̄ as byrnand̄ fyre. For als sone as his hand̄ was in þe watir he gaff a grete cry & tuke vp his hand̄; and all̄ þe skym̄ lefte behynd̄ in þe watir. And þan̄ he told̄ þai*m* all̄ how it happend hym̄.

CLXXIV.

Confessio pura delet p*ecca*ta a memoria confessoris qu*ando*qu*e*.

Cesarius tellis how þat [3] om̄ a tyme, as a grete meneyay of pylgrams saylid̄ to-gedur our̄ þe se, þ*er* fell̄ suche a tempeste in þe

[1] Latin MSS. tim*e*ns in synodo accusari.

[2] Latin MSS. mira dei iustitia, qui mis*er*icordit*er* penitent*em* custodiu*it* iuste, *et* iuste recidiuant*em* punivit.

[3] MS. þan.

se, at þe shipmen war ferd at þai sulde att dye. And þan spak one att was emang þai*m* att was a grete synn*er* & sayde; "þis tempest is fallyn on vs becauce I am a grete synner; and I p*r*ay
4 you att att ye wilt here my confession." And þai att held þ*er* tong; & he told so mekult horrible venom of syn at þai*m* irkid to here hym. And onone as he had done, þurh þe m*er*cie of almighti God þ*er* felt a grete calme in þe see, & þe storm sesyd so sone
8 at eu*er*e man had m*er*vall þ*er*off. And when þai come vnto þe havyn, almyghti God tuke oute of þ*er* aller myndis att þase synys þat he had shrevyn hym off als verelie as þai had neu*er* harde telt of one of þai*m*.

12 Confessio pura a confusione temporali lib*er*at. Infra de famulo. v.

CLXXV.

Confessio eciam a morte corporali lib*er*at.

We rede how som tyme in þe cetie of Arthebatenc*is*[1], a yong
16 pure clerk sayd vnto a goldsmyth þ*at* þ*er* sulde com vnto his howse a m*er*chand, þat wald by of hym sylu*er* vessell of dyvers form. And when he had told hym þis, þis goldsmyth wold fayn hafe solde his chaffer, & com*m*awndid one of his men to go home &
20 feche suche vessell & bryng þai*m* vnto suche a clerke howse. And a sister of þis goldsmyth broght þai*m* þedur þis clerk lay in wayte of hym & his suster as þai come in at þe dure, & slew þai*m* bothe, & cut þai*m* in pecis & keste þai*m* in a sege. And when þis gold-
24 smyth meneya saw he tarid long & come not home, þai went vnto þis clerkis howse & spirrid after þ*er* maist*er* & his suster. And þis clerk denyed hym & sayd he come nott þ*er*; & þai areste hym & a brud*er* & a sist*er* þat he had, & broght þai*m* befor þe[2] iustice
28 of þ*er* law, & þ*er* þai cuthe not agaynsay þ*er* gilde, for þe man was fon wit*h* þai*m*, & þe sylu*er* vessell bothe; and þai war demyd att to be brent. þan þis suster said vnto hur[3] brother þe clerke;

[1] MS. Harl. In ciuitate Att*r*abanen-*se*. MS. Arund. In ci*vi*tate Atrabacesi.

[2] MS. *repeats*, þe.

[3] *After*, hur, h, *erased*.

"Bruther, I suffer þis fo[*r*] þe. And sen̄ we may nott esshew þe payn̄ of dead̄ at we er demyd̄ vnto, lat vs shryfe vs of owr̄ syn̄, at we may so esshew þe eu*er*lastand̄ payn̄ of hell̄." And bothe þe brethir wuld̄ nott. Noght-w*ith*-stondyng sho sh afe hur of hur 4 syn̄ vnto a preste w*ith* grete wepyng & h*er*tlie cont*r*icion̄; and þan̄ þai wer all̄ takyn̄ & bou*n* vnto a stokk, and a grete fyre made abowte þai*m*. And þe clerk & his bruther fell̄ in a dispayr & war burnyd vp̄; & þis damysell̄ þurgh hur trew confession̄ was kepyd̄ 8 harmeles. & yit þe bandis at sho was bou*n* w*ith* wer burnyd̄, & sho felid̄ no more of þe hete of þe fyre, þan̄ it hadd̄ bene þe blaste of a dew wynd̄.

CLXXVI.

Confessio simulata vel tamen furtiua[1] no*n* delet 12 pe*cca*ta de sciencia diaboli, sed tantum vera confessio illa delet.

Cesarius tellis þat on̄ a tyme in Braban̄ þ*er* was a man̄ bou*n* in a howse þat had̄ a fend̄ in hym̄, whilk fend̄ cawsid̄ þis man̄ to 16 vpbrayd̄ ilkone at come in w*ith* syns at þai had done & war nott shrevyn̄ off. So þ*er* was a man̄ in þe town̄ þat gretelie desyrid̄ to se hym̄ & here hym̄ speke, bod he was ferd̄ þat he suld̄ vpbrayde hym̄ w*ith* his syn̄. And for ferd̄ here-of he went & shrafe hym̄ of 20 all̄ his synys vnto a preste, bod he kepid̄ w*ith*-in hym̄ a will̄ to fall̄ vnto syn̄ agayn̄; and he trowid̄ þat he was sekur enogh & wente boldelie into þe howse vnto þis man̄. And onone as he come in, þis man̄ at was bun̄ cryed̄ & said̄; "A! welcom̄, frend̄! com̄ ner! 24 for þou hase wele whittend̄ þe." & onone, þuf all̄ he war shrevyn̄, yit he told̄ all̄ his synnys oppynlie vnto all̄ þat stude abowte; & þe man̄ þoght he was gretlie confusid̄ becauce his syns wer so fowle, and he was passand̄ hevye & turnyd̄ agayn̄ vnto 28 þe preste, & tolde hym̄ all̄ how it happend̄. And he shrafe hym̄ agayn̄ w*ith* a full̄ wyll̄ neu*er* to syn̄ agayn̄. And þan þe preste bad hym̄ go baldlie agayn̄ and he sulde no more shame hym̄; and

[1] MS. fulcina. Latin MSS. *as above.*

he did so. And whem̃ he come into þe howse, one at was þ*er* said' vnto þis man̄ at was bun̄; "lo! þi frend' is com*me*n̄ agayn̄." And he askid' whilk was he. And þai said'; "he þis att þou
4 vpbraydid' right now w*ith* so fowle synys at þ*o*u sayd' at he had done." And he ansswerd' hym̄ agayn̄ & said'; "I vpbraydid' hym̄ noght, nor I knaw none ilł of hym̄." And fro thens furthe eu*er*ilk man̄ trowed att he was bod a lyer, & wolde truste no thyng at he
8 sayd'. *et c*ᵒ.

CLXXVII.

Confessio ex corde facta celat pecc*a*ta.

We rede how on̄ a tyme þ*er* dwelte in a town̄ a knyght, & he had a fayr wyfe; & þe preste of þe town̄ held' hur. And it was
12 tolde þe knyght, & he wolde nott onone giff faythe þ*er*to; not-w*ith*stondyng he had þai*m* evur in suspecion̄, & he wold' nowd*er* latt þe p*r*este nor his wyfe witt at he had þai*m* so. So on̄ a tyme he p*r*ayed þe preste at he wolde go w*ith* hym̄ to speke w*ith* a man̄
16 a myle or ij thens. And he said' yis, and went w*ith* hym̄ vnto a noder town̄, whar' þ*er* was a devułł in a man̄ at wolde tełł eu*er*ilk man̄ of ałł þe synys at evur þai had down̄ þ*at* þai wer not wele shrevyn̄ of. And þis preste was aferd' þat þe knight broght hym̄
20 þedur for to aske þis devułł of his dedis, & he went & soght a p*r*este and þ*er* was nane in þe town̄. And þan̄ he went p*r*ivalie into þe stabyłł þ*er* þe knight*is* man̄ had sett vp þ*er* hors, & he fełł on̄ his kneis befor' þe knyghtis man̄, & p*r*ayed' hym̄ þat he wold'
24 here his confession̄, for he was so seke he was bown̄ to dye. And þ*er*, w*ith* grete cont*r*icion̄ he made a fułł confession̄ vnto þis man̄, & besoght hym̄ to enione hym̄ penance: and þan̄ þis servand sayd'; "Sur, I am̄ no preste; I know nott whatt penance I sulde
28 enione you, bod þ*a*t penance at ye wolde enione a noder prest and he war shrevyn̄ at you of a like syn̄, þat sałł be your penance." And þis done he went on̄ boldlie w*ith* þe knight vnto þis man̄ at had' þis devułł in hym̄. And þan̄ þis knight askid' hym̄ if
32 he kend' oght w*ith* hym̄ selfe; and he sayd, Nay, he knew no þing w*ith* hym̄. þan̄ he askid' hym̄ what he cuthe say of þe preste, &

he sayd þat he cuthe say nothyng of hym. And when he had sayd so, he turnyd his tong oute of þe language at þe knyght vnderstude, & spak Latyn & said; "In stabulo mundatus est; he was clensid in þe stabyll." & þe preste vnderstude what he 4 sayd, & so did none oþer att was þer. & he was fayn & thankid God & went home with þe knight agayn, & lefte þis werld & went & made hym a monke in Ceustus ordur & become evur after a gude man. 8

CLXXVIII.

Confessio facta diabolo in loco sacerdotis aliquid prodest.

Jacobus de Vetriaco tellis how at þer was a man þat had done many grete synys at he was neuer shrevyn of, & so hym happend 12 fall seke & was like to dye. And þe devull was ferd at he suld shryfe hym vnto som preste, & come vnto hym hym selfe in liknes of a preste, & cownceld hym to shrife hym. And þis man trowed at he had bene a preste, & shrafe hym to hym with gude will 16 of all his synys with grete contricion. And þis done, þe devull sayd vnto hym; "Bruther, þies synnes er grevus, and þerfor I enione þe to penance at þou schryfe þe noght of þaim vnto no noder man, for þai may gretlie sklander þe"; and þan þe devull went 20 his wayes. And onone þis man dyed; and þer come aungels & fendys vnto his sawle, & þe fendis sayde; "he is owres, for he was neuer schrevyn vnto no preste." And þe aungels sayd þat he had made a confession, for he was contrite; and þuf all it was 24 þe devull at he was shrevyn, yitt he trowed þat he had bene a preste. And þis sawle was broght befor þe hie iugement of almyghtti God; & he demyd it for to be putt agayn in þe body, at þe bodi eft mot be shrevyn vnto a preste, and so it was. *et* c°. 28

Confessio pura reddit sacerdotem dignum sacramento misse. Infra de sacerdote. vj.

Confessio cum[1] proposito recidiuandi non valet. Infra de contricione. j. 32

[1] MS. sine.

Confessionem impedit demon quantum potest. Infra de demone. xj.

Confessio penam corporalem inflictam delet. Infra de hereticis. i. *et* de Maria.

Confessio amissa a viuo, fit quandoque a mortuo resussitato precibus sanctorum. Infra de Francisco *et* oracione.

CLXXIX.

Confessor in aliquo casu non tenetur confessionem celare.

Cesarius tellis how þer was a monke of Ceustus ordur, & he confessid' hym vnto his Abbott, how þat þuff att he war no preste, yit he said' mes; and he wold' not lefe nowdur be prayer, nor charge, nor command' of his abbott. And þis abbott told' þis case vnto a certan person and sent it vnto pope; and he ansswerd' agayn & said' it was no confession, it was bod a blasfemyng, and "a confessur," he sayd', "aw not be þe law to layn such a blasfeme, whar-þurgh grete perell myght fall vnto all holie kurk." And þus he was dischargid' of mes-saying. *et* c⁹.

Confessor non celans confessionem est causa multorum malorum. Infra vbi agitur de Maria Dei genitrice.

CLXXX.

Confessor incontinens multociens potest esse occasio dampnacionis.

Cesarius tellis how þer was a riche huswyfe þat had done many horrible synnys; & sho had grete sorow for þaim in hur harte, and yit sho wold' nevur shryfe hur of þaim. So þer was a yong preste þat sho had broght vp of barn little hur self; & sho tuke suertie of hym & shrafe hur unto hym of att hur synnys. And when he had hard' hur confession he was lathe to displease hur, & cownceld'

hur to fulfyll þe luste & þe likyng of hur bodie; & scho wold' nott, bod abade in parfite contricion. And when he saw þat, he discurid' hur synys to ilk man & diffamyd hur. And sho was so gude a wommann at no man trowid hym, bod held' hur a gude wommann 4 & cowntid' hym bod for a fule.

CLXXXI.

Confessor eciam in cautela *et* in interrogando[1] multis est occasio peccati.

We rede how on a tyme a maydyn come & shrafe hur vnto 8 a preste; and he as ane vnwyse confessur began to tempe[2] hur vnto syn, & gaf hur comfurthe þerin þat sho sulde contynue. And so sho contynued' it so lang at sho cuthe neuer lefe it[3].

CLXXXII.

Confessor discretus eciam nolentes per discrecionem suam ad penitenciam inducit. 12

Cesarius [*tellis*] how þer was a man þat had done many horrible synnys, and when he had shrevyn hym þerof vnto a preste, he wolde resayfe no penance, bod said' he myght do none; to so 16 mekull, & þe preste enionyd hym neuer so lityll penance, yit he wolde nott graunte þerto. So his confessur askid' hym if he myght say euer-ilk day his pater noster. & he tuke hym þerto & did itt. And almighti God sent hym suche grace, þat he come 20 agayn oft-sithes & asked evur more penans, vnto þe preste had enionyd' hym sufficient penance for his syn.

Confessor discretus debet esse compaciens *et* condescendens peccatoribus. Supra de Abbate. 24

[1] Harl. MS. incautus in interrogando. Arun. MS. as above.

[2] *After* tempe, hym, *erased.*

[3] Latin MSS. Virgo quedam cuidam sacerdoti confitebatur. Ille sicut imprudens cepit de peccatis sibi ignotis interrogare. Que mox de eis in tantum cepit temptari quod, sicut postea retulit alteri sacerdoti, vix de illis peccatis continuit.

CLXXXIII.

Confessor dure loquens confitentib*us* aliquando contra se ips*u*m p*ro*uocat eos.

We rede in 'Libro de Dono Timoris' how þat a maⁿ þat was in
4 syⁿ happend oⁿ a tyme to be in p*er*eⁿt of his deadᵗ; and he made
a vow þat, & he mot esskape, he sulde shrife hym̄. And so hym̄
happendᵗ be delyverdᵗ; & þe maist*er* of his felowship̄ went & shrafe
hym̄ vnto a preste h*er*mett, & he shrafe hym̄ vnto þe same. And
8 þis p*r*este gretlie blamydᵗ hym̄ for his syⁿ, & sent hym̄ vnto þe
pope; & þis maⁿ wexidᵗ hym̄ gretlie and slew hym̄, and didᵗ
þe same w*it*h ane oþ*er* confessur. And þe thridᵗ confessur hardᵗ
hym̄ mekelie & spak frendlie vnto hym̄, & tretidᵗ hym̄, and enionyd
12 hym̄ to penance one thyng alonelie, & þat was; þat whenⁿ somⁿ-
evur he saw any maⁿ deadᵗ, he suldᵗ helpe to berie hym̄ & he
myght, & putt hym̄ in þe ertⁿ, and at he sulde þinke of deade.
And so he did oft-sythis; & att þe laste he begaⁿ devowtelie
16 to þinke oⁿ his estate, & went in-to wyldernes, & þ*er* he liffidᵗ
& dyed in grete penance. *et* cᵒ.

CLXXXIV.

Confidencia. Confidendu*m* no*n* est in senectute vt p*ro*pt*er* hoc magis homo p*er*iculis se exponat.

20 We rede in 'Vitis P*atru*m' how þat ane olde maⁿ of religioⁿ
was seke in Egipte, and he woldᵗ algatt*is* go home vnto his frendis
at he mot be w*it*h þai*m* to he wer seke, & not emang his[1] brether
to noy þai*m*. And þe abbot Moyses bad hym̄ go noght, þat he feⁿt
24 not into fornicacioⁿ. And he was hevy þ*er*w*it*h & saydᵗ his bodie
was deadᵗ fro aⁿt maⁿ*er* of swilk luste. And he went oⁿ his ways
to his frendis; & a damyseⁿt of hur devocioⁿ kepidᵗ hym̄. Andᵗ
whenⁿ he was coverdᵗ of his sekenes, he lay by hur & gatt hur w*it*h
28 childᵗ. And whenⁿ þis childᵗ was bornⁿ, þis olde maⁿ tuke it in his

[1] *After* his, breke, *erased.*

armys opon̄ a grete festiuall̄ day, & come into þe kurk *þerwith* befor̄ all̄ his brether & all̄ o*þer* þat *þer* was; and his brethir wepid̄ & made sorow for hym̄. And̄ þan̄ he said̄ vnto þai*m*; "See ye þis childe? Lo! þis is þe son̄ of inobediens; be war!" he said̄, "*þer*for̄, ye brether, & take ensample be me, for þis I dyd in myne elde. And *þer*for̄ I pray you h*er*telie pray for me." And he went into his cell̄; & *þer* he abade all̄ his life-days in grete penau*n*ce & prayer.

Confidencia est h*ab*enda in s*anc*tis[1] de rebus temporalib*us*. Inf*r*a de S*anc*to Nicholao.
Confidend*um* no*n* est in quolibet. Inf*r*a de gula. iiij.

CLXXXV.

Confusio orta de peccato p*er*petrato aliqu*ando* est occasio boni.

Cesarius tellis how on̄ a tyme a yong man̄ gatt a non̄ w*ith* child̄; and̄ he was so confusid̄ *þer*-w*ith*, & so ferd̄ at he sulde be descried̄ þat he had done suche a truspas, & no man̄ had hym̄ in suspecion̄, þat he went vnto ane abbay of a strayte ordur & made hym̄ a man̄ of religion̄, & *þer* abade in grete devocion̄ & prayer all̄ his life. *et* c^{9}.

CLXXXVI.

Confusio aliquando est causa mortis.

Helinandus tellis how þat shipmen̄ on̄ a tyme come vnto a philosophur þat hight Omerus, & spirrid̄ hym̄ a question̄ & he cuthe not in no wise essoyne it. And becauce he cuthe not, þai said̄ he was bod̄ a fule, & cuthe no wisdom̄. And he was so confusid̄ & esshamyd̄ þat w*ith*-in a little while after he dyed̄ for sorow.

[1] So the Latin MSS. The English version *has*, in s*anc*tis temporalib*us*.

CLXXXVII.

Congregacio aliquando dirigitur p*er* aliquem bonu*m*.

Isidorus tellis how [*when*] þat Philip̄ þat was king of Macedonie was at Athenys, he askid of þe cetie at þai sulde delyvir hym̄ x wyse men[1], and he sulde breke vp his sege. And whem̄ a man̄ þat hight Demonstrues[2] harde tell̄ þis, he fenyd̄ þis fable & told̄ it emang þe cetisyns of Athenys; how þat, on̄ a tyme, wulfis desyrid̄ of shep*er*dis at þai & þai myght be made frendis. And þe shep*er*dis þoght none ill̄ & grawntid̄ & was made frendis w*ith* þai*m*. And þan̄ þe wulfis askid̄ of þies shep*er*dis at þai mott hafe þ*er* doggis at kepid̄ þ*er* shepefald̄ delyverd̄; ffor as þai sayd̄, þai wold̄ be occasion̄ and cauce to gar þai*m* fall̄ att debate agaym̄. And þe shep*er*dis agreid þ*er*to, & delyverd̄ þai*m* þ*er* doggis þat war wunte for to kepe þ*er* faldis. And þan̄ þe wulvis killid̄ þies hownd*is*; & whem̄ þai had so done, þai come & werid̄ vp all̄ þe shepe att was in þe flokk̄. "And þus," he sayd̄, "will̄ Philip̄ þe kyng do w*ith* vs, þat is to say, take away our wise men̄ & owr̄ oraturs; and whem̄ he hase so done, þan̄ he wyll̄ mys-chefe vs & sla vs, & all̄ þat er in þe cetie of Athenys."

CLXXXVIII.

Consanguinitas. Consanguinei no*n* sunt a viris s*anct*is sustentandi nisi in iure suo p*ro*prio.

We rede in þe life of Abbott Pastur, how þ*er* was a Iustice of þe contre, & he desyrid̄ to se þis Abbott, and he mot nevur com to at se hym̄. And þis iustis saw þat, & he garte take þe sist*er* son̄ of þis abbott, & said̄ he was a thiefe & putt hym̄ in p*ri*son̄, & sayd̄ & þis abbott Pastor wold̄ com̄ vnto hym̄ & pray hym̄ for hym̄, he sold̄ delyver hym̄ hym̄. And þan̄ þe moder of þis childe come vnto þis abbott cell̄ dure, and̄ callid̄ þ*er*-att & besoght hym̄ to speke w*ith* hur, & he wolde no wurd̄ ansswer. And whem̄ sho saw þatt, sho wepid̄ & made mekull̄ sorow, & sayd̄; "And þ*o*u had̄

[1] *After* men, at, *erased.* [2] Latin MSS. Demostrues.

a harte & bowels of yrn & mott not be movid *with* no compassion, yit at þe leste marke, þou suld hafe compassion of þine awn blude, þi sister son." And þan þis abbott sent wurd vnto þis iustis & sayd; "Pastor filios non generauit; Abbott Pastor gatt nevur 4 child." And when þis iustis saw at þe abbott wold not com hym selfe & pray for hym, he said & he wold send wurd for hym be mowthe he suld send hym hym. And þan þis Abbott sent hym wurd & sayd; "Examyn þe cauce as þe law wyll, & if he be 8 wurthi to dye lat hym dy; or els do *with* hym as þou plesis." *et c*^{o}.

CLXXXIX.

Consciencia bona frequent*er* timet [1].

We rede in 'Historia Trip*ar*tita,' þat on a tyme when Iulianus 12 Apostata at a grete ffeste tyme, in man*er* as emp*er*ours dose, garte encens be sett befor hym, he made crysten men to com knelyng afor hym & serve hym þ*er*-of. & he gart hide fals mawmett*is* vnd*er*-nethe a clothe befor hym, at þe cristen men suld not se 16 þai*m*; & þe cristenmen wiste nothyng þ*er*of. And when þis was done, he garte bare þies & told þe cristen men, & threpid of þai*m* at þai had done sacrifice vnto his godd*is*, & offred þai*m* encence. And when þai harde þis, þai cryed & made mekull sorow, and 20 desyrid at þ*er* right hand*is* at þai broght it vp *with* sulde be cutt off for penance *et c*^{o}; þuff all þai þoght not of no sacrifice vnto fals godd*is*.

CXC.

Consciencia pecc*at*i [2] no*n* potest quiescere. 24

We rede in 'Libro de Dono Timoris,' how on a tyme þ*er* was a riche man, & he luffid wele to go to sportis & to grete festis. So on a tyme, as he was be hys ane, hym happend to vmthynk hym of his syn*n*ys, & so he co*n*tynued; and his consciens was so gretlie 28

[1] The Latin MSS. *conclude*, v*bi* no*n* est timendu*m*.

[2] So Latin MSS. The English version *has*, peccato.

turment *þer-with* at he mott hafe no reste. And *þerfor* evur when suche a thoght come in his mynd, he wald evur call vnto hym one of his neghburs to hald a talk *with* hym, & for to putt suche 4 thoghtis oute of hys mynde.

Consecracio eccle*s*ie. Infra de dedicacione.

CXCI.

Consilio bono est acquiescend*um*.

We rede how on a tyme ane archer gatt a little burd þat is 8 callid a nightgale, & he gatt oute his knyfe & wold hafe slane hur. & þan sho spakk vnto hym & sayd; "þou man! whatt may my dede p*ro*fett þe? For þou may not fyll þi body w*ith* me, bod & þou will latt me go, I sall gif þe for my rawnson iij wisdoms, 12 whilk & þou kepe, sall be grete p*ro*fett vnto þe." And when he hard hur speke he was gretelie astonyd, & sayd þat & sho cuthe tell hym any new þing*is* at mot p*ro*fett hym, he suld latt hur go all redie; & sho essurid hym at sho suld. And as for þe furste, 16 sho bad hym neu*er* to desyre to gett þat þing at he myght not gett; and make not sorow for þat þing þat is v*er*ely loste & can neu*er* be requoverd; and as for þe thrid, "Gyff not truste vnto eu*er*ilk wurd at þou heris." And þis done he lete hur fle þ*er* sho wold; 20 and sho gatt hur vp into a tre & þoght sho wald witt whe*þer* þies wisdoms sulde turn hym vnto any profett or nay. And sho said vnto hym; "A! wo be vnto þe! for þou hase had þis day ane ill cowncell; for *þer* is w*ith*-in my body a p*r*ecious stone callid a 24 Margarite, *þat* is of grete v*er*tue, and it is more þan ane egg." And when he hard þis, he made mekull sorow at he had lattyn hur go, & desyrid hur to com agayn, & made all þe crafte att he cuthe to gett hur. And þan sho sayd vnto hym; "Now I know 28 *þat* þou erte bod a fule. I bod þou suld not make sorow for *þat* þing þat was loste and irrecou*er*able, & I bad þou suld not be besy to labur for *þat* þing at þou may nott gett, & þou mak*is* mekil[1] sorow at þou hase loste me, & laburs to gett me agayn, & I will 32 not com att þe. And I bad þou sulde not trow eu*er*-ilk wurd att

[1] MS. mekis.

þou hard̄, & þou trowis at þ*er* be in my bodye a p*r*ecious stone mor̄ þan̄ ane egg; & all̄ my bodie is nott so mekull̄ as halfe ane egg. And þ*er*for̄ as I fand̄ þe a fule, so will̄ I lefe þe." & w*ith* þat sho flow away syngand̄ þies ij versys; "Non nimis amissis 4 doleas, nec om*n*e quod audis credas, nec cupias id quod habere nequis."

CXCII.

Consilio inhonesto *eciam* si sit vtile, no*n* est adquiescend*um*. 8

Tullius tellis how som tyme þ*er* was a man̄ þat hight Themistenes, & on̄ a tyme he told̄ vnto þe men̄ at dwelte in Athens þat he cuthe tell̄ þai*m* a cownceil̄ þat war for þ*er* comm*o*n̄ p*r*ofett. Bod he said̄ þat it was noght necessarie þat all̄ men̄ suld̄ witt it, 1 & þ*er*for̄ he desyrid̄ þai*m* at he myght hafe ane to tell̄ it to. And þai assigned̄ hym̄ a man̄ þat hight Aristes, and he told̄ hym̄ & sayd̄: "A grete shyp̄ of Lacedonye is com*m*en̄ vnto þe haven̄; and it wer ane ethe þing & a p*r*ofitable to men of þe cetie to go & 16 take oute all̄ þe riches þ*er*-of." And when̄ þis Aristes hard̄ þis, he went to þe cownceil̄ in-to þe cetie & told̄ þai*m* þat he had hard̄ a p*r*ofitable cownceil̄, bod it was nowder treuth̄ nor honestie; and þ*er*for̄ he sayd̄ he wold̄ not concent þ*er*to. 20

Consilio bono frequent*er* pecc*at*or ad penitenci*am* *et* satisfaccionem attrahit*ur*. Infra de vsurario *et* multis alijs locis.

Consilio malo p*er*dit homo corpus *et* an*im*am. Infra 24 de h*er*etico.

Consilio bono fit iust*um* iudici*um*. Infra de p*r*o-misso.

Consilio bono pecc*at*u*m* dimittitur *et* tem*per*ancia 28 augetur. S*upr*a de abb*at*e.

Consili*um* gratis debet dari paup*er*ib*us*. Sup*r*a Augustini. iij.

CXCIII.

Consolacio diuina cor ad se totu*m* attrahit et replet dulcedine.

Jacobus de Vet*ri*aco tellis of[1] our ladie Saynt Marie, þat whem
4 sho norisshid hym in his youthed and sho had ligem w*ith* hym iij dayes in bed laykand, hur wold hafe þoght it bod ane hour; & sho wold layke so long w*ith* hym at he wold be bathe hon[*g*]rie and threstie. And ay þe hongreer & þe thristier at he was, þe
8 more sho desyrid to hald hym in hur armys; and if he wold hafe bene furth, sho wold cry & hold hym still betwix hur armys. And som tyme sho wold bere hym in hur armys iij dayes, & kis hym & play w*ith* hym in dyvers placis, becauce sho had so mekull com-
12 forth of hym in hur harte; for als mekull as sho knew þ*at* he was bothe verray God & man.

CXCIV.

Consolacio diuina debet p*re*cib*us* impetrari.

We rede in 'Libro de Dono Timoris' of a wom*m*an þat was
16 devowte; & on a tyme when sho wantyd comfurth at sho was wunte vnto, & was ferd at it suld tary lang or it come, & when at it war commen at it suld sone pas away, and sho spakk vnto hur awn v*er*tues at was w*ith*-in hur & sayd; "My faythe! go þ*o*u vnto
20 my Lord God, & charge Hym be all þe articles þat er trowed in Hym þat He com vnto me & comfurth me. & my mynde! Be þ*o*u His hoste, & ordan for his h*er*berie. And my luff! Luke þ*o*u make Hym gude chere. And my charitie! It acordis to þe to
24 hold Hym still, at He pas not away." And when sho had þus chargid all hur vertues, onone sho was putt in a m*er*valos grete comfurth, at co*n*tynued w*ith* hur lang & recedid noght away from hur.

Consolatur Deus[2] aliquos in sacr*amento* altaris.
28 Infra de sacramentō. j.

[1] Harl. MS. de *sancta* Maria de Ogniez. Arund. MS. de *sancta* Maria de Origine. This English version is entirely corrupt.

[2] So the Latin MSS. The English MS. *has*, Consolatur Deus in aliquo in aliquo sacramento, &c.

Consolacione*m* recipiunt aliqu*ando* s*anct*i creaturis vel f*act*is. Sup*r*a abb*at*is vi[1] *et* infr*a* de Ioh*ann*e Euua*n*gelista.

Consolatur Deus t*r*ibulatos. Sup*r*a de Antonio. 4

Consolacio Diuina subt*r*ahitur ab hijs qui consolacione*m* h*ab*ent in amicis carnalib*us*. Infra de P*er*egrino. ij°.

CXCV.

Consolacio diuina allicit ho*min*em ad manend*um* in eccl*es*ia. 8

Cesarius tellis of a monk of Ceustus ordur, þat had a grace and a lefe, for feblenes att his body was in, for to ly in his bed' & not com̄ att matyns at mydnyght; & yitt for att̄ þat he myght not 12 reste in his bed in matyn̄ tyme, bod þat reste at he had, hym̄ burd' hafe it in þe kurk. So on̄ a day his brether chalangid' hym̄ þ*er*fo', & said' sen̄ he was so wayke of hym̄ selfe, at hym̄ wer bettir for to reste hym̄ in his bed' þan̄ for to com̄ vnto þe kurk, & specialli 16 becauce he had lefe. He ansswerd' agayn̄ & said'; "When̄ I here my brethir syng, & I be not w*ith* þai*m*, þan̄ I am̄ m*er*voloslie trubled' and turment in my harte; & þan̄ I wax hevy when̄ I vmthynk me þat þe comfurth̄ at God duse vnto þai*m* þ*er* did it som̄ 20 tyme þ*er* vnto me. & þuf att̄ I may nott helpe þai*m*, yit it comfurthis me gretelie to here þai*m*."

CXCVI.

Consolacio diuina non conceditur adm*it*tentib*us* aliena*m*. 24

Cesarius tellis how som tyme þ*er* was a monke in Ceustus ordur, and he was[2] a leche & ran̄ þurgh̄ þe cuntre ilk day, þat vnnethis he wolde be att hame at his abbay on̄ hy dayes. So it happend' opon̄ a night, in þe solempnyte of our' Ladie, as he stude at matyns 28

[1] MS. ij. [2] MS. *repeats*, was.

syngand' emang*is* his felos, he saw our Ladie Saynt [*Marie*] com̄ in-to þe where, & broght a boyste full̄ of lectuarie; & sho putt þ*er*of in-to evur-ilk monk mouthe w*ith* a spone. And when̄ sho
4 come att hym̄ sho said'; "þou mysters not of my lectuarie, for þou erte a leche & takis þine awn̄ comfurth̄ at þe full̄": & so he had' none. And fro þine furth̄, bod if he had bene compellid', he wold' neu*er* oute of his abbay, nor he had neu*er* aft*er* dayntie of
8 bodelie medcyn̄. So þe next ffeste of our Ladie sho come agayn̄, & did vnto þe monkis as sho did' before; and when̄ sho come att þis monk, sho said' vnto hym̄; "Becauce þou hase had mor' comfurth̄ of me þan̄ þou had of þi lechecrafte or[1] of þi medcyns, þ*er*for' I sall̄
12 giff þe of my medcyns." And when̄ he had tastid' þ*er*off, onone he feld' suche a swetnes, þat eu*er* fro thens furth̄ he was so stable in his ordur þat he refusid' all̄ man*er* of oþ*er* þing.

CXCVII.

Constans debet e*sse* religiosus in om*n*ib*us*, tam
16 p*ro*spe*r*is q*u*am adu*er*sis.

Cesarius tellis of a monk of þe same ordur, þat did' many grete m*er*acles. So his abbott askid' hym̄ on̄ a tyme, how he had þat g*r*ace befor' all̄ his brethir to do so many m*er*acles. And he
20 ansswerd' agayn̄ & said'; "I wote nevur, for I p*r*ay no more, nor fastis no more, nor wakis no more, þan̄ duse myne other brether, nor laburs no more; bod I know[2] a thyng. Ther may no p*ro*sp*er*ite make me prowd', nor none adu*er*sitie make me displesid'
24 nowder of my selfe nor of oþ*er*." And þe abbod' askid hym̄ & said'; "Was þou not trubbled' when̄ suche a knyght byrnyd' our grange?" And he ansswerd' agayn̄ & sayd'; "Nay! for I betaght þe reward' þ*er*of vnto almighti God'; and whe þ*er* I hafe mekull̄ or
28 little, eu*er* I thank allmighti God þ*er*of, & takis it w*ith* gude will̄, ffor I hafe dispysed' & forsaken̄ all̄ þe riches of þis werld'." *et* c^9^.

Constans debet e*sse* p*r*elatus in hijs que p*er*tinent ad officiu*m* suu*m*. S*upr*a Ambrosij. vj.

[1] MS. of of.
[2] *After* know, n and some other letter, *blotted.*

Constans debet e*sse* bonus subditus [in bono][1] *con*t*r*a p*r*elatu*m* ullu*m*. Infra Hillarij.

Constans debet e*sse* miles in bello. Infra[2] de Milite. vj. 4

Constans debet e*sse* q*u*ilibet in bono op*er*e incepto. Infra[2] de nouicio.

Constantes Deus adiuvat in necessitate. Inf*r*a de vi*r*ginitate. iij. 8

Constans om*n*ia suffert p*r*opt*er* Deum. Sup*r*a de compassione.

Constantinus imp*er*ator. Sup*r*a de eode*m*.

CXCVIII.

Consuetudo peccandi minuit timorem. 12

Saynt Gregur tellis how þ*er* was oñ a tyme a mañ þat opoñ þe Pasch-evyñ corrupte a maydyñ. So opoñ þe morñ he was ferd' for to go into þe kurk, att þe devull sul' hafe no power of hym. Not-w*ith*stondyng, at þe laste he went in for shame w*ith* a grete 16 ferdnes. And so he did' oñ þe secund' day, & was les ferd'; & oñ þe iij day he was leste ferd' of all. And þus he did' vnto vij dayes was passid, and þañ he was nothyng ferd', & wold' not shryfe hym þ*er*of. & onone after he dyed' a sodan dead'. And whenñ he was 20 laid' in his grafe, þ*er* come sodanlie a grete low into his grafe & burnyd' ewhils þ*er* was lefte a morcell of hys bodie to burñ opoñ, & to it was clene wastid'.

Consuetudo e*c*iam naturam aliquando alt*er*at. Inf*r*a 24 de lupo *et* s*upr*a de And*r*ea.

Consuetudo[3] mala difficile tollitur. S*upr*a de aduocato. iiij.

Consuetudo bona semp*er* est s*er*uanda. Inf*r*a de 28 milite, v, *et* de Aue. ij.

[1] So Arund. MS. [2] MS. Supra. [3] MS. *inserts* eciam here.

CXCIX.

Contemplacioni modus apponendus est.

Heraclius[1] tellis how þat Alexandrus[2] Macharius told' hym̄ on̄ a tyme & sayd', þat som tyme a vayne covatice of thoghtis of vanytie occupyed' his mynde, at he wald' certayn̄ dayes contynuallie bere hys mynd' vnseuerable, to so mekull' þat he wald' spar his duris at no man̄ sulde speke with hym̄, nor hafe ane ansswer of hym̄. And he wold' flite with his awn̄ mynd' & say vnto hit; "vmbe-se þe att þou fall' not fro hevyn̄ vnto erth; ffor þer þou hase þi creatur & all' angels & saynttis. Think of all' þies." And þus he contynued' ij dayes & ij nyghtis; and þan̄ he felid' þe devull' prikkid' hym̄ so, att hym̄ þoght att all' his cell' fell' opon̄ hym̄.

CC.

Contemplacioni sic est insistendum, vt accio non necligatur.

We rede in 'Vitis Patrum' how a bruther on̄ a tyme come in pylgramege vnto a place of monkis þat was at þe mownt[e] of Synay, & þer he say þe monkis labur & grafe þat þai suld' saw corn̄. And he said' vnto þaim in þis maner of wise; "Whie wurke ye for meatt þat will' do bod' waste & perissh away? Remembre you of Marie Magdalyn̄, how sho did no bodelie labur, & yitt our Lord' sayde þat sho had chosyn̄ þe bettir parte." And when̄ þer abbott harde tell' of þis, he bad a disciple of his giff þis man̄ a buke, & putt hym̄ in a cell' þat nothyng was in. And at howr̄ of none þis man̄ lukid' furth if any man̄ callid' hym̄ to mete; & þer was none att callid' hym̄. And after none þe abbott come vnto hym̄ & sayde; "how duse þou?" And he ansswerd' agayn̄ & sayd'; "Sir Abbott! Ete none of your brethir no meate to-day?" and þe abbott sayd'; "yis." And þan̄ he askid whi þai callid' not hym̄ to dener; & þan̄ þis abbott ansswerd' hym̄ & sayde: "Thow

[1] Latin MSS. Heraclides. [2] Latin MSS. Alexandrinus Macharius.

erte a sp*irit*uall man & mysters no meatt; and we er flesshlie men & bus nedelyngis eatt; & þ*er*for we wurk w*ith* oure handis." And when þis[1] bruther hard þis, he began to forthynk at he had said, & sayd vnto hym selfe; "Now I know wele att it is necessarie to ioyn þe life of Martha w*ith* þe life of Magdalen: þat is to say, vmwhile to vse sp*irit*uall life & vmwhile to vse contemplatyfe life," & þan he fell to werk and did as þai did.

Conte*m*placio rapit ho*min*em extra se vt aliqu*ando* sensu*m* no*n* habeat. Sup*r*a Augustini. iij.

Co*n*templacionem[2] inte*r*mittere inte*r*du*m* expedit. Infra de Ioh*ann*e Euua*ng*elista.

CCI.

Co*n*temptus mu*n*di. Co*n*tempni debent o*mn*ia exemplo ph*ilosoph*oru*m*.

Saynt Jerom tellis of a man þat hight Socraticus, and on a tyme his gudis wer all tane fro hym safeyng a mantill. And he had a disciple þat hight Diogenes, & he had no gude lefte bod a skrip and a taberd & his vvermest clothe to hyll hym with; & in his scrip he bare his meatt. And he had no howse bod a tome ton, & hym þoght þatt was a noble howse; & in wynt*er* when it was cald, he wald evur turn þis ton mouthe vnto þe sowthe, & in sommer he wald turn it into þe northe, & evur as þe son turnyd wold he turn his ton. And he had kepid hym no gude bod alonelie a copp of tre to drynk opon. So on a tyme he saw a childe take vpp watir in þe luff of his hand & drynk þ*er*of; and when he saw þat he caste away his copp & sayd þat he wiste neu*er* þ*at* natur had giffen a man a vessell to drynk off. *et* c^{9}.

Contempni [et] elongari debet turba ho*minu*m. Infra de solitudi*ne*[3]. i. ij. *et* iij.

[1] MS. his. [2] MS. co*n*templacioni. [3] MS. solicitudi*ne*.

CCII.

Contempni debent dignitates.

Heraclides tellis how þat a gude holie mañ þat hight Animonus[1] opoñ a tyme was gretlie desiriđ to be a bisshopp̄ with þe commoñ
4 peple, to so mekułł þe cetisens tuke hym̄ & sayđ he sułđ be *þer* bisshopp̄ magre his tethe. And he saw þat he myght not esskape *þaim*, and he tuke ane yrñ & pullid of his lefte ere of his heade hard be þe rutis, at ałł meñ mot se. And þañ he said; "Now
8 may ye see at I may nott be a bisshopp̄, for þe law wiłł not at a mañ be made a bisshopp̄ & owder of his eris be off." And þañ *þer* was a bisshopp̄ þat hight Dorotheus, & he said vnto [*þe*] peple þat þe Iewis kepid þat law; "Bod emang vs Cristeñ meñ I
12 doute not þat & a mañ bothe eris war cutt off, & his maners wer gude & honest, bod he wer wurthie to be a bisshopp̄ & myght be made ane." And wheñ þe peple hard þis þai said he sułde be *þer* bisshopp̄ magre his tethe. And wheñ he saw þat, he was
16 wrothe, & said; "fforsuth! and ye make me bisshopp̄, I sałł cutt oute my tong at ye sałł nott witt what I say." And wheñ þai hard þis, þai lete hym̄ go.

Co*n*tempni p*otest* mu*n*dus ecia*m* int*er* amicos car-
20 nales. Inf*r*a de pecunia. iiij.

Conte*m*ptu*m* mu*n*di inducit aliqu*ando* memoria mortis. Inf*r*a de memoria mortis in pl*u*rib*us* narrac*ion*ib*us*, *et* sup*r*a de cogitacione. iiij.

24 Contemptu*m* mu*n*di inducu*n*t transitoria que su*n*t in mu*n*do. Supra de Ambicione. ij.

Contemptu*m* mu*n*di inducit aliqua*n*do falsitas amici. Supra de Amico. vj. vij. *et* x.

28 Contempnentes sacramenta eccl*e*sie aliquando moriu*n*tur sine ip*s*is. Infra de Sortilegio. j.

[1] Latin MSS. Animos*us*.

CCIII.

Continens debet [motus][1] sensualitatis *et* com*p*lexionis nat*ur*al*is* reprimere.

Cassianus tellis þat whe̅n Socrates þe philosophur be co*m*plexio̅n off his bodye was disposid̅ vnto many synys, so o̅n a tyme þ*er* was a ma̅n þat beheld̅ hym̅ ons, & sayd̅ he had þe ee̅n of childr̅ body. And Soc*r*ates disciples þoght þai wold̅ bete hym̅ for þe skor̅n he gaff þ*er* maist*er*; and þ*er* maist*er* wulde not latt þai*m*, bod garte þai*m* lefe & do hym̅ no skath̅; "for it is wi*th* me as he said̅, bod I wi*th*-draw me fro þ*at* at I am̅ desposid̅ to."

Continens ecia*m* habita op[*p*]ortunitate pe*c*candi se custodit. Infra de temptacione carnis.

Continens ecia*m* mortem sustinet antequ*am* pe*cc*a*to* consensiat. Infra de temptacione carnis. j.

CCIV.

Contricio pe*r*fecta nulla*m* pena*m* corporale*m* formidat.

Cesarius tellis how o̅n a tyme whe̅n a p*re*ste was p*re*chand & telland̅ of synnys & þe paynys of hell̅, a wom*m*a̅n cried vnto hym̅ & sayd̅; "Sur, whatt sall̅ wurth̅ of p*re*stes lemmans?" And he knew sho was bod a symple thyng & ansswerd̅ halfe in sporte & said̅; "Thai sall̅ nevur be savid̅ bod if þai crepe into a hate ove̅n." And sho was a p*re*stis lemma̅n, & sho tuke not þis wurde in bowrte, bod o̅n a day sho hate a grete ove̅n, and no-bodie wi*th* hur; & whe̅n it was rede hate sho sparrid̅ þe duris to hur & crape into it. And̅ onone sho was burnyd to dead̅. And þ*er* was a grete felashupp̅ of me̅n & wom*m*e̅n standand̅ sam*en* wi*th*-oute, nerehand̅ hur place, and þai*m* þoght þai saw a white dowfe fle fro hur howse vnto heve̅n. And þai had grete wonder þ*er*off, and brak upp̅ hur duris; & þai fande hur burnyd̅ of dead̅ in þe ove̅n, & þai drew hur oute & berid̅ hur in þe felde as me̅n duse wi*th* þai*m* att kyllis þ*er*

[1] Latin and English MSS. *have* homo *instead of* motus.

selfe. So afterward allmighti God wold latt it be knawen þat sho slew not hur selfe of malece nor of ill will, bod for penans & obediens; opon nightis *þer* was sene a huge light abowte hur
4 grafe. & þan þai tuke hur vpp & layd hur in Crystens mans beriall.

CCV.

Contricio *per*fecta ecia*m* sine confessione delet pecc*ata*.

8 Cesarius tellis how on a tyme *þer* was a scoler at P*a*rissh, þat had done many vglie syn, & he wold not shrife hym of þai*m* for shame; notw*ith*stondyng h*er*telie cont*r*icion ouer-come his shame, & on a tyme he come vnto þe p*r*iour of Saynt Victors,
12 & wold hafe bene shrevyn. & *þer* was so mekull cont*r*icion in his harte, & so many sobbis in his breste, & so many syghyng*is* in his throte, & so many teris in his een, þat he mot not speke nor say a wurd. And when þe p*r*iour saw þis, he bad hym go & write
16 his syn; and so he did, and come agayn, & yitt for sorow he myght not speke a wurd, bod gaff þis bull vnto þe p*r*iour. And he red it, & hym thoght þe synnys wer so grete at he desyrid þe scolar þat he mott latt his abbott se itt, at he myght aske hym cownceill
20 þ*er*in. And he lete þe abbott se it; and when þe abbott lukid *þer*-vppon, he cuthe se nothyng wretten þ*er*in; & þan he said vnto þe p*r*iour; "What may I rede here, whar right noght is wretten?" And when þe p*r*iour saw þatt, he had grete wondre *þer*of & said;
24 "Sur, forsuthe a yong man wrate his confession here-vppon, and I redd it my selfe; bot now I se þat God is m*er*ciful, þat g*r*aciouslie hase behalden his contricion and forgiffen hym his syn." And þus bothe þe abbott & þe p*r*iour told þis scolar & assoylid hym;
28 and þus w*i*th grete ioy & myrth he went fro þai*m* home vnto his lugyng.

CCVI.

Contricio *per*fec*ta* pecc*ata* remittit.

Cesarius tellis how som tyme *þer* was a wom*m*an þat lete hur
32 awn son gett hur a barn; and when þis barn was born, sho bare

it in hur armys vnto Rome, & þ*er* wi*th* grete wepyng & sorow, sho shrafe hur vnto Pope Innocent afor̄ at̄ his cardinallis. And þe pope enioynyd̄ hur vnto penance at sho sul̄d̄ com̄ befor̄ hym̄ on̄ þe morn̄ in þe same clothyng at sho had on̄ when̄ sho went to syn̄ 4 wi*th* hur son̄. And on̄ þe morn̄ sho did̄ of at̄ hur clothyng, and in hur sarke alone sho come afor̄ þe pope, and said̄ sho was redi to fulfil̄t whatt penance som̄-eu*er* he wold̄ enioyn̄ hur. And when̄ þe pope saw þatt, he said̄ vnto hur; "þi syn̄ is forgyffen̄ the." And 8 one of þe cardynals when̄ he hard̄ þis, began̄ to gruche agayn̄ þe pope, & said̄ he demyd̄ vnsufficientlie. And þan̄ þe pope said̄ vnto hym̄; "and I hafe demyd̄ it̄, þe devul̄t entre into me; and if I hafe wele demyd̄, þe same happen̄ þe, becauce at þ*ou* gruchid̄ 12 here-in." And onone att at̄ saw at wer aboute, þe devul̄t began̄ to vex þis cardinal̄t, becauce att he gruchid̄ þat þe pope declarid̄ vnto þis wom*ma*n̄ þat hur syn̄ was forgyffyn̄ hur.

Contric*i*o p*er*fec*t*a p*er* op*e*ra manifestatur. Inf*r*a de 16 pen*i*t*en*c*i*a. ij.

Cont*r*icio aliqu*ando* excitatur a p*resen*tia bonor*um*. Inf*r*a de visitacione. j.

CCVII.

Contricio p*er*fecta liberat a confusione temporali. 20

Cesarius tellis how som tyme þ*er* was in England̄ a clark þat was a chanon̄ in Lincoln̄ Mynster, and he was nere sybb cussyn̄ vnto þe bisshopp̄. & þ*er* was a Iew wonnyd̄ in þe town̄, & he had a fayr dogh*ter*: and þis clerk̄ laburd̄ hur so att sho p*ro*mysid̄ hym̄ 24 att he sul̄d̄ lyg by hyr, bod sho said̄ hur fadur luffid̄ hur so wele & kepid hur so þat þai myght nott com̄ sam*en* bod on Gude Fryday nyght; ffor þan̄ þe Iewis hase a bludie flux, & þai vse little to be occupyed̄ or com̄ forward̄. And when̄ þat night come, þis chanon̄ 28 hafeyng no mynd̄ of þe Passion̄ of Criste þ*at* he suffred̄ as þat day, come vnto hur & lay wi*th* hur vnto on̄ þe morn̄. And hur fadur rase & come in-to þe chambr̄ þ*er* sho lay, & saw a man̄ in bedd̄ wi*th* his dogh*ter*, & he thoght for to hafe slayn̄ hym̄. And when̄ he lukid̄ 32

on̄ hym̄, he knew wele enogh at he was þe bisschopp*is* cussyn̄, and þ*er*for̄ he was aferd̄ to sla hym̄; & he cryed̄ w*ith* a hedus voyce & sayd̄; "O! þou fals Chr*iste*n̄ man̄! what duse þ*o*u here in syn̄
4 þis day? Whar̄ is þi faith? Be þe dome of God rightwuslie þou ert giffen̄ in-to owr̄ handis; and warn̄ it wer for drede of þe bisshop̄ at þ*o*u ert cussyn̄ vnto, onone I sulde sla the." And þus w*ith* grete confusion̄ he showed̄ hym̄ oute att þe dure; and he went home, &
8 happend̄ þat day, þat is to say Pasch-even̄, to be assigned̄ be þe bisshopp̄ to be his dekyn̄ in s*er*ves tyme & rede þe pistle; & he was ferd̄ as on̄ such a day to com*m*ytt his offes vnto ane other man̄, for drede of suspecte; & he was also ferd̄ to com̄ nere þe
12 altar̄ & þe halie sac*r*ament w*ith* so grete syn̄ as he was in. And yitt for shame he myght nott fynd̄ in his harte to shryfe hym̄, so he was þus ou*er*com*m*en̄ w*ith* shame, & did̄ on̄ his mes clothis, & stude att þe altar̄ befor̄ þe bisshopp̄. And sodanlie þis Iew and
16 a grete meneya of o*þer* Iewis w*ith* hym̄ come in att þe mynster dure w*ith* a huge durdom̄ & a noyse, ffor to make co*m*playnt vnto þe bysshopp̄ of his cussyn̄. And als tyte as þis yong chanon̄ saw þai*m*, he wex pale & was passand̄ ferd̄, and made his p*r*ayer vnto
20 God in his harte, & sayd þus; "Lorde Ie*s*u! delyu*er* me & safe me shameles of þis Iewis at þis tyme, and I beheste þe h*er*telie þat I sall̄ shryfe me of þis syn̄ & make a sethe þ*er*for̄; & fro hens furth I sall̄ no more offend̄ þe." So þis bisshopp̄ saw þies Iewis &
24 had grete m*er*vayle whatt þai did in þe kurk̄, & speciallie suche a day; and he com*m*aundid̄ þai*m* to stand̄, & askid̄ þai*m* what þai mente. And onone as þai wold̄ hafe accusid̄ þis clerk̄, be þe vertue of God, þai wer all̄ dombe, & myght nott speke. & when̄ þe
28 bisshopp̄ saw þai*m* gaspe w*ith* þ*er* mowthis agayns hym̄ & mott speke no wurde, he trowid̄ att þai come for illusion̄ of þe sac*r*ament, & w*ith* indignacion̄[1] he com*m*anddid̄ þai*m* to be put oute of þe mynster. And̄ þis clerk̄ felid̄ att God had had m*er*cie on̄ hym̄; &
32 when̄ s*er*ves was done, he went vnto þe bysshopp̄ & shrafe hym̄, and afterwerd̄ made hym̄ a monk̄ in Ceustus ordur. And þai garte cristen̄ þis damysell̄, & made hur a non̄ of þe same ordur; and afterward̄ þai bothe wer gude halie liffers.

[1] MS. w*ith* indignacion̄ &.

CCVIII.

Contricione sola deficiente, confessio nec aliqua bona sufficiunt ad peccati dimissionem.

Som tyme þ*er* was a yong mañ þat was a chanoñ in Parissh, þat liffid incontinent and delicatelie, & did many grevos syñ. So oñ a tyme he was passand' seke, & shrafe hym & made sorow for his syñ & hight to amend hym, and reseyvid' his sacrament, & was enoyntid'; and so he dyed' & was wurthelie berid'. So w*ith*-in a few dayes after he was deade, he apperid' vnto ane þ*at* he was familiarie w*ith*, & told' hym þat he was dampnyd', & said' þuff all he war shreveñ & howseld' & enoyntid', & beheste to do penance, yit he said he forgatt a thyng, w*ith*oute þe whilk all o þ*er* þinges may nott p*r*ofett. And he askid' hym what was þatt, & he said'; "Contricioñ; ffor þuf all," he said, "I p*r*omytt to lefe my syñ, yit my co*n*sciens said' vnto me: 'what & I mend', I sall fall vnto syñ agayñ'; ffor my harte more declynyd vnto þat þañ not for to syñ. & þ*er*for I had no faste purpos in gudnes, & so be þe consequent, I had no p*er*fite cont*r*icioñ, & þ*er*foꝛ I am dampned."

CCIX.

Contricio p*er*fecta ecia*m* in iudicio dei p*e*cc*at*a remittit quo ad culpa*m*, et quo ad penam.

Jacobus de Vet*r*iaco tellis how þ*er* was a damysell þat synnyd' w*ith* hur[1] fadur in syñ of lichorie, & hur moder oñ a tyme purseyvid' itt & blamyd' hur & reprovid' hur þ*er*foꝛ, vnto so mekle, sho slew hur moder. And whеñ hur fadur wiste þis, he had hur in hatered'; and whеñ sho pursayvid' þis, as hur fadur was slepand' vndernethe a matres, sho smoryd' hym odead', & þañ sho become a com*m*oñ wom*ma*ñ. And oñ a tyme a gude holie mañ p*r*echid', and hur happend to be at his s*er*moñ; and he tolde mekull of þe m*er*cye of all-myghti God', vnto so mekull þat whеñ his s*er*moñ was done, sho come vnto hym w*ith* grete cont*r*icioñ, & shrafe hur

[1] MS. þ*er*.

of att hur synys, & asked hym̄ if þe mercie of God was so grete as he preched att it was. And he ansswerd & said þat it was mekull more; and þan̄ sho bad hym̄ enioyne hur penans, for sho trustid
4 mekill in his mercie. And he vmthoght hym̄ þat he cuthe not so sodanlie enioyn̄ hur helefull penance for hur syn̄ þat was so grete. And he bad hir abide vnto after meate, & þan̄ he wold preche agayn̄; "& þan̄," he said, "I sall giff þe penans." And sho
8 ansswerd hym̄ agayn̄ & sayd; "Sur, I trow ye be in dispayr of my sawle heale." & he sayd; "Nay! bod in stede of penance, I enioyn̄ þe to abyde here in þi prayers so lang." And so sho did. And in þe mene-while sho had so mekull sorow & contricion̄
12 for hur syn̄, þat hur harte breste in two, & sho dyed. And þis was onone told þis prechur how it was, & he commawndid þe pepull hertely to pray for hur; and as þai wer in þer prayers, þar come a voyce vnto þaim fro hevyn̄, þat sayd; "Pray not for hur, for sho
16 is in hevyn̄. Bod pray vnto hir þer, for to pray for you."

Contricio aliquando excitatur in corde peccatoris exemplo bono. Supra de Abbate. vij [1].

Contricio perfecta voluntatem facit pro facto reputari. Infra de voluntate.

Contricio in fine hominem saluat. Infra de milite *et* supra de ambicione. iij.

Contricio eciam imperfecta [2] quandoque iuuat. Infra de obstinacione. ij.

Contricio eciam negantes deum ei reconsiliat. Infra de negacione dei, *et* supra de ambicione. iij.

Contricio perfecta eciam vsurarios saluat. Infra de testamento [3] *et* de vsurario.

Contricio perfecta eciam latrones *et* homicidas saluat. Supra de Abbate vj. *et* de apostata. iij.

Contumelias pacienter sustinet humilis. Infra [4] de humilitate. ij.

[1] MS. vj. [2] MS. inperfecta. [3] MS. testid. [4] MS. Supra.

CCX.

Conu*er*cio. Conu*er*ti facit pecc*at*ore*m* aliqu*ando* consideracio p*er*petuitatis pene infernalis.

Fulco [1] telles how þat M*ar*ciliensis þat was bisshopp of Tholosañ told' of hym̃ selfe; "whem̃ I was yong & giffem̃ vnto vanyties of þis werld', I begañ ans sodanlie [*to think*] of þe evurlastyngnes of þe paym̃ of hell, and' I said' in my harte; 'and it war putt vnto þe to lig alway in a softe bed' & a delicatt, so þ*at* in no man*er* of wise þou sulde pas oute þ*er*of, and þou might not suffer þatt, how may þou þ*er*for' sustene in þe euerlastand' & bitt*er* paym̃ of hell, if it happem̃ þe to be dampnyd' thedur?' And be þis occasiom̃ I lefte all þingis and made me a monke."

CCXI.

Co*n*uerti ecia*m* fac*it* pecc*at*orem co*n*sideracio ac*er*bitatis pene inf*er*ni.

We rede in 'Libro de Dono Timoris,' how þat þ*er* was a yong mañ þat was riche and delicate, and he made hym̃ a freer p*re*chur. And his frendis come vnto hym̃ & wold' hafe had hym̃ oute of his ordur; and þai said' vnto hym̃ þ*at* he myght not suffer þe austeritie of his ordur. þañ he vmthoght hym̃ & said' vnto hym̃ selfe; "The bitt*er* paym̃ of hell, þat is vntollerable vnto me, and þerfor' I hafe chosym̃ me rather to suffyr þis paym̃ þañ þatt."

Co*nuer*sus ad[*d*]iscens l*itte*ras efficitur p*eruer*sus. Inf*r*a [de demone. vii.

Conu*er*sus neq*u*am punitur. Inf*r*a de histrionib*us*. iij.

CCXII.

Conu*er*ti ecia*m* facit aliqu*ando* pecc*at*ore*m* consideracio mortis subite.

We rede in 'Lib*r*o de Dono Timoris,' how som tyme þ*er* was a noble clark þat was a grete baroñ soñ; and he went & made

[1] Arund. MS. Fulco Marsilens*is*: episcopus Tholosanus. Harl. MS. Fulco Marsilione: ep*iscop*us Tholosa-n*us*.

hym̄ a freer p*r*echur. And whem̄ his fadur hard' tell of þis, he vmthoght hym̄ þat he wold' dryfe þase freers oute of þe land', & take his som̄ fro emang þai*m*. And whem̄ þe freers hard' tell
4 of þis, þai all samen went vnto þis baron̄ w*ith* all þe mekenes att þai cuthe, and told' hym̄ þat þai tuke not his som̄ & made hym̄ freer in violent, bod' he offerd' hym̄ þ*er*to om̄ his awn̄ gude will. And he said' þai said' wrang, & þ*a*t he sulde prufe & evur he myght
8 mete w*ith* his som̄. And so þai lete his fadur & hym̄ speke samen, & he trowed' þat onone w*ith* a wurd' he sulde averte his purpos. And he said' vnto hym̄ om̄ þis man*er* of wise; "Som̄, þou hase husely trubled me becauce þou hase made þe a freer. Bod not
12 forthi, & þou will lefe þine ordur & go home w*ith* me, I sall forgiff þe all." And þis yong freer answerd' hym̄ agayn̄ & sayd'; "Fadur, I wull nott go home w*ith* you bod if ye wull beheste me þ*a*t ye sall fordo ane ill custom̄ þat is w*ith*in your lord'-schup̄."
16 And his fadir said' he sulde do what att evur hym̄ plesid' to byd' hym̄ do, and bad hym̄ tell hym̄ what þis custom̄ was. And þis yong freer said' it was þis, thatt als sone dyes a yong man̄ as ane olde man̄. And whem̄ his fadur hard' þis, he
20 tuke a grete c*om*punccion̄ in his harte & lete hym̄ alone w*ith* þe freers, and went home agayn̄, and nevur desirid' hym̄ after. *et* c^{o}.

Conu*er*tu*n*tur ecia*m* aliqui ex consid*er*acione p*ro*p*r*ii
24 corporis ne in inferno comburantur. Inf*r*a de obstinacione.

Conu*er*sus aliqua*n*do efficit*ur* [perversus [1]] *et* dampnatur. Inf*r*a de obstinacione.

28 Conu*er*tuntur aliqui solo corde religionis habitu*m* assumentes *et* no*n* corde vel p*ro*posito. Infra de Nouicio.

Conu*er*sio ad religione*m* ecia*m* infirmo corporalit*er*
32 p*ro*dest. Inf*r*a de voto.

[1] From Latin MSS.

Conu*er*tu*n*tur aliqui occ*as*ione confusionis alicui*us*. Sup*r*a de confusione. j.

Conu*er*tu*n*tur ecia*m* aliqui ex hijs que vident in defu*n*ctis sibi apparentib*us*. Infra de sciencia nigromantica. 4

Co*n*ue*r*tuntur aliqui ex be*n*eficio sibi p*r*estito. S*upr*a de contricione.

Conu*er*tu*n*tur ecia*m* aliqui exemplo bono. S*upr*a de Abb*a*te. vij. 8

Conu*er*tu*ntur* aliqui exhortacione bona. Sup*r*a de Abb*a*te. iij.

Conu*er*tu*n*tur aliqui or*ati*one s*anct*or*um*. Inf*r*a de be*a*to Dom*in*ico. iiij. 12

Cor. Cor ho*min*is no*n* potest saciare quicquid est in mu*n*do. Infra de Saciare. Et supra de ambicione. 16

Cor ho*min*is eleuatur ex honore exhibito. Sup*r*a de augurio. ij.

Corpori nocet aliqu*ando* gaudiu*m*, *et* p*r*odest dolor. Infra de gaudio. 20

Corporales delicias[1] secu*n*tur frequent*er* miserie *et* calamitates corporales. Inf*r*a de delicijs. j.

CCXIII.

Corporale Altaris sang*u*inem emisit.

We rede in 'Gestis Beati Gregorij,' how þ*er* was a wurthi man 24 þat was knowen w*ith* Saynt Gregur; and he sent vnto hym messangers and prayed hym to send hym som relikk*is* owd*er* of appostels or martyrs. And he reseyvid þai*m* honestlie & helde

[1] MS. diuicias. Latin MSS. delicias.

þai*m* w*ith* hym̃ a gude while, and went w*ith* þai*m* vnto dyvers placis of Saynttis þat þai askid' relikk*is* of, & sang mes þ*er*. So att þe laste he tuke smale pecis of ilk corprax whar þat he sang, and
4 putt þai*m* in small̃ boystis, & selid' þai*m* p*r*ivalie & gaff þai*m*; and þai tuke þai*m*. And as þai went hamwerd' þai said' ilkone to oþ*er*; "we have had' a fonde iorney and wate neu*er* what p*re*cious þing we hafe broght hame vnto our lord'." And þai brak þe pope seale
8 & oppynd' þies boystis, & þai fande no þing bod smale pecis of lyn clothe. And' w*ith* indignacion̄ þai come agayn̄ vnto Rome & told' ane archedekyn̄ how þai had done. And at þe laste þai wer broght afor' Saynt Gregur; and he said' his p*r*ayers & did mes. And þan̄
12 he tuke one of þies little pecis of clothe, & cutt it in sonder in þe myddest w*ith* a knyfe; & onone blude come oute þ*er*of, & made all̃ þe clothe blodye. And when̄ þies messangers saw þis, þai had grete wonder þ*er*off, & þai fell̃ on̄ þ*er* kneis and þankid' almiȝtti
16 God'; and' þan̄ þe pope putt þai*m* in þe boystis agayn̄ & selid' þai*m* & gaff þai*m* þai*m* agayn̄, & bad þai*m* be stedfaste in belefe. & þus þai went home vnto þ*er* lorde w*ith* grete myrth̄ & ioy, and delyverd' þies relikk*is* vnto hym̃. *et* c⁹.

CCXIV.

20 Corporale immu*n*diciam sp*irit*ualem non sustinet.

Cesarius tellis how som tyme þ*er* was a non̄ att was sacristan̄. So on̄ a day sho wasshid' þe corprax & gaff it vnto a damysell̃
24 to dry; and onone as sho tuchid' it þ*er* apperid' a dropp̄ & a spott of blude. And when̄ þe Sacristan̄ saw it, onone sho wasshid' it agayn̄; & als sone as þe damysell̃ tuchid' it, þer apperid' a noder spott of blude. & þan̄ sho lete þe p*r*iores & all̃ hur susters se
28 it; and þai had grete m*er*vaile þ*er*off, & went vnto þ*er* p*r*ayers, & besoght God' att þai myght hafe a knowlege what it ment. And þai serchid' þis damysell̃, & fand þat a man̄ had liggyn̄ by hur & gettyn̄ hur w*ith* childe.

CCXV.

Chorizare. Chorizantes aliqu*ando* visibilit*er* puniu*n*tur.

We rede how þat a preste þat hight Tullius on a tyme opon þe Yole-evyn said' mes in a kurk of Saynt Magnus. And þ*er* was in 4 þ*e* kurk-garthe a grete meneya of men & women dawnssand' in a cercle and syngand carals, & lettid' dyvyne s*er*ves w*ith* þ*er* noyse & þ*er* cry. And þis preste com*m*awndid' þai*m* to lefe & þai wold' not for hym. And when he saw þai wold' not lefe, in his mes he 8 p*r*ayed vnto God & Saynt Magnus þat it mot please þai*m* at þai sulde abide so still vnto þe yere end'; and so þai did'. And all þ*a*t yere nowder rayn nor snaw fell opon þai*m*, nor þai wer neu*er* hongrie nor thrustie, nor þ*er* clothes ware nott; bod eu*er* þai went 12 aboute syngand' carals as þai had be mad folk. And þer was a yong man þat had his sister emang þai*m*, & he tuke hur be þe arm & wold' hafe drowen hur fro þai*m*, & he pullid' of hur arm; & þ*er* come no blude furthe, bod sho dawnsid' on still: & þus þai 16 did' all þe yere to it was passid'. And þan Hub*er*tus at was bysshopp of Colayn [*com*] & assoylid' þai*m* & lowsid' þai*m* oute of þis band', and recownceld' þ*er* befor þe altar. And þ*er* dyed' of þai*m* þ*er* a man & ij wom*m*en; and all þe toder slepid' iij dayes & iij 20 nyghtis to-geder; and som of þai*m* had a tremblyng of all þ*er* bodie evur aft*er* ewhils þai liffid'. And þis happend in a town of Duche-land', in þe yere of owr Lord' M.Ł.X.

CCXVI.

Correpcio. Corrigu*n*tur aliqui p*er* moniciones 24 s*i*bi f*ac*tas a bonis.

We rede in 'Libro de Dono Timoris,' how þ*er* was a religious man þat was passand contemplatyfe; and on a tyme he was sodanlie ravisshid' vnto his dome. And þ*er* he saw ij grete men, 28 of þe whilk þe tane was ane Erle, and þe toder a grete p*r*elatt; and þai wer hugelie accusid' befor our Lord'. Agayns þe whilk, þuf all

hym̃ semyd̃ passand grevid̃, neu*er*-þe-les, be p*r*ayers of som̃ of þai*m* att wer of þat cowrte, he putt our his sentans and said̃ vnto þis religious man̄ at he suld̃ make þai*m* hafe knowlege hereoff be
4 his Abbott; & so he did̃. And þis Erle, for drede of þis vysion̄ at was told̃ hym̃, forthoght his syn̄ & did penans þ*er*fo̅r, and dyed a gude man̄. And̃ þis prelatt sett lightly be þis visyon̄ & þis warnyng, and wold̃ nott amend his life. And afterward̃ hym̃
8 happend̃ to be fon̄ sodanlie dead̃ in his bed on̄ a nyght. *et* c^{o}.

CCXVII.

Corrip*er*e debet pat*er* filiu*m*, *et* p*r*elatus subditum.

We rede in þe same buke how þ*er* was a yong man̄, & he was tenderlie broght vp & noþing correcte nowd*er* of fadur nor moder
12 when̄ he did̃ wrong; so he become a thefe, & stale grete gudis. And on̄ a tyme he was taken̄ & demyd̃ to be hanged̃: and as he was led vnto þe galos he desyrid̃ at he mott se his fadur or he dyed̃; and he was broght. And he besoght hym̃ to forgiff hym̃ all̃
16 offensis at he had made vnto hym̃, & so he did̃; & þan̄ he p*r*ayed hym̃ to kis hym̃. And as he kissid̃ hym̃, he bate of his fadur nece; and þai þat wer abowte hym̃ had grete m*er*vayle þ*er*off, and said̃ ffellie vnto hym̃ þ*er*for. And he ansswerd̃ þai*m* agayn̄ &
20 said̃; "I sulde hafe done hym̃ more skathe and̃ I had myght, ffor he is cauce of my dead̃; for he chastid̃ not me when̄ I was yong, bod let me fall̃ to gou*er*nans & to mysreule at I am now dampned̃ to my dead̃ fo̅r, & mon be hanged̃."

24 Corripiendi su*n*t p*ar*uuli. Sup*r*a de blasfemia.

CCXVIII.

Corripiendi sunt rebelles ecia*m* si impacient*er* ferant.

Helynandus tellis of a philosophur þat hight Policartus[1] þ*at* was a techur of þe Emp*er*our Troian̄, þat had ane vnthrifti servand̃
28 & ane ill̃; & on̄ a tyme he had done a grete faute. And þis

[1] Harleian MS. Policarpus.

philosophur his maist*er* gart in his awn̄ p*re*sens take off his clothis & bete hym̄ wele nakid'; and[1] as þai bett hym̄ he cryed' & sayd' þ*a*t his maist*er* was no trew philosophur, þat had written̄ so fayr a buke of mekenes as he did', & for all̄ þat was turnyd' in-to wrath̄ agayns hym̄. And be þis mene, he said', his techyng was contrari vnto his warkis. And his maist*er* ansswerd' hym̄ agayn̄ & sayd'; "Semys it to þe þat I am̄ angri becauce þ*o*u erte bett? And þink*is* þ*o*u at it is yre, at I pay þe at I aw? þ*o*u seis I hafe no burnyng een, nor no spome at my mouthe, nor I cry not lowde, nor I wax not rede, nor trembles nott, nor hase no synge on̄ me þat sulde be yrefull̄." And in þe mene-while he bad hym̄ þat bett hym̄ þat he sul' contynue as he began̄ ewhill̄ þai ij disputid'; "And w*ith*-outen̄ any yre þ*o*u sall̄ se me correcte þis ill̄ servand', & teche hym̄ rather to be meke & speke fayr, þan̄ for to flite or strife w*ith* his maist*er*."

CCXIX.

Cosme & Damyani.

Ther' was som̄ tyme a man̄ þat had a special̄ deuocion̄ vnto Saynt Cosme & Damyan̄, & þe canker happend' into þe the of hym̄ & had' wastid' it nerehand' away. And on̄ a tyme as he was slepand', hym̄ thoght þies ij saynttis come vnto hym̄, & þai broght w*ith* þai*m* oyntementt*is* & playsters. And þe tone of þai*m* said' vnto þe toder; "Whar sall̄ we take vs flessh̄, þ*a*t we may fill̄ þe hole w*ith* agayn̄ when̄ we hafe cut oute þe rotyn̄ flessh̄?" And þe toder ansswerd' agayn̄ & sayd'; "In þe kurk garth̄ of Saynt Petur ad Vincula[2], ffor þis day was þ*er* a man̄ of Ynde[3] new berid'; and þ*er*for̄ go feche vs of þat, at we may fill̄ þe hole w*ith*." & þis man of Ynd' hight Maurus; & þai went & fechid' his bodi, and þai cut of þe þe of þe whik man̄ & þan̄ of þe dede man̄, & putt þe dead' mans the vnto þe whik mans, & anoyntid' þe wownd' diligentlie; & þai tuke þe seke man̄ the & put it w*ith* þe bodie of þis Maurus, and layd' hym̄ agayn̄ þ*er* he was. And þan̄ þis seke man̄ wakkend', and felid' at hym̄ aylid' no sore, & putt down̄ his

[1] MS. as. [2] MS. Saynt Petur Aduincula. [3] Latin MSS. Ethiops.

hand vnto his hambe, & he felid' no hurte; & he garte light a candyll, & lukid', and his the aylid' nothyng. And þan̄ he was fayn̄ & rase oute of his bed'; and he told' vnto eu*er*-ilk man̄ what
4 he had sene in his slepe, & how he was helid'. And þai at he told' it vnto, went vnto þis Maurus grafe, & lukid'; & þai fand' his legg away, & þe whik mans leg layd' þ*er* in-stede þ*er*off in þe grafe w*ith* þe dead' mans bodie.

CCXX.

8 Credere. Credendu*m* est no*n* cito cont*r*a amicu*m*.

Valerius tellis how on̄ a tyme it was told' vnto Plato þat Democrates[1] his disciple had said' mekull ill agayns hym̄; & he wold' giff no fayth̄ þ*er*to. So he att told' itt, askid' hym̄ whi þat he wold'
12 not truste hym̄, & he said' he was redie to profe it at he had told' hym̄. [*Than*] this Plato ansswerd' & said'; "It is not trowable at he þat I hafe luffid so lang, att I sulde not be luffid' of hym̄ agayn̄." And so he wold' gif no truste vnto þe complaynt vnto he spak w*ith*
16 hym̄ hym̄ selfe.

CCXXI.

Credere cito p*er*ic*u*losu*m* est iudici.

We rede in Cronicles, how on̄ a tym̄e þe Emp*er*our[2] had a wyfe, þat wold' at ane Erle of his on̄ a tyme had liggen̄ by hur. And
20 when̄ sho desirid' hym̄ þervnto, he excusid' hym̄ & said' he wold' not do such̄ a truspas vnto his lord'. And sho saw þat, & went & accusid' hym̄ vnto þe Emp*er*our, and' said' he wold' hafe defowlid' hur. And þe Emp*er*our tuke it vnto so grete wrath̄, þat he garte
24 smyte of his head' w*ith*-owten̄ Iugement; and he was neu*er*[3] olife agayn̄. & þan̄ þe emp*er*our desyrid' his wyfe at þis erle mot be knowen̄ aft*er* he was dead' be beryng of a hate yrn̄, at luke whe*þ*er he war innocent or noght; & sho grawntid'. And þe day of
28 Iugement was assigned', and many wedos & maydens callid' vnto þe

[1] Latin MSS. Zenocrates.
[2] Latin MSS. Otto *tertius* impera-or.
[3] Neuer *omitted, and added above the line.*

dome; and þis Erlis wife come w*ith* hur husband' heade in hur arm̄. And sho asked' of þe Emp*er*our what deade he war wurthi to hafe, þat slew a man̄ wronguslie. And he said' his head' war wurthi to be smetyn̄ off. And sho ansswerd' hym̄ agayn̄ & sayd': 4 "Thou ert þat man̄, þat at fals suggestion̄ off þi wife slew my husband'. And for to make prefe here-of, I oblissh̄ me to bere þe hate yrn̄." And when̄ þe Emp*er*our saw þis, he had grete m*er*vell̄, & com*m*ytt hym̄ selfe to abide what punyssment at sho wolde deme 8 hym̄ vnto. So be p*r*ayer of bisshoppis & oþ*er* worthi men̄ he tuke respecte w*ith* hur furst for x, ten dayes, & þan̄ for viij, & þan̄ for vij, & þan̄ for vi. And in the mene while he garte examyn̄ þe cauce. And when̄ he knew þe trewth̄, he gaff hur for his rawson̄ 12 iiij castels þat er in þe bisshop[*ryk*] of Lunens. And be respecte at he had of þe dayes, þai er callid', Decimu*m*, Octauu*m*, Septimu*m*, & Sextu*m*, yitt vnto þis day.

CCXXII.

Credendum no*n* est de facili referentib*us* alioru*m* defectus. 16

We rede ex 'Dictis P*atr*u*m*,' þat a c*er*tan̄ religious man̄ on̄ a tyme said' vnto þe abbott Pastor, þat he was so trubbled' att hym̄ burd' lefe his place, becauce at he hard' c*er*tan̄ wurdis of a bruther 20 of his þat hym̄ thoght plesyd hym̄ noght. And þis Abbott bad hym̄ at he sul'd' nott trow þies wurdis, for þai wer not trew. And þe toder said' þai wer trew, for a trew broder of his tolde hym̄ þai*m*; and þe abbott sayd he was not trew at told' hym̄, ffor 24 he sayd', & he had bene a trew bruther he sulde noght hafe said' so. And þan̄ he askid' hym̄ of þe balke & þe mote, what þai wer; and he told' hym̄ whatt þai war. And þan̄ he bad hym̄ vmthynk hym̄ in his awn̄ harte þat þis balk was his awn̄ synys, and þis litle 28 mote was þe synnys of þe toder man̄.

Credere cito cont*r*a vxore*m* no*n* debet vir. Inf*r*a de regina v*el* imp*er*at*r*ice.

Credendu*m* no*n* est om*n*i ve*r*bo. Sup*r*a de consilio *et* infra de paciencia, iij. Et supra de accusacione. iij.

CCXXIII.

4 Credend*um* no*n* est om*n*i spiritui an*te*qu*a*m p*ro*bandi sint vtru*m* su*n*t ex deo ve*l* non.

We rede in 'Vitis P*atru*m,' how þe devuł, made hym in liknes of a gude angeł, come vnto a solitarie at his fadir vesett eu*er*-ilk 8 day, and bad hym be war of þe devuł, for he was besy eu*er*e day to begyle hym; "and tomorn," he said, "he wił come to þe in liknes of þi fadur; and þ*er*for now venge þe on hym, & luke at þ*o*u hase a sharpe ax redie, at when he com*m*ys nere the, gif 12 hym so grete a strake on þe hede att he p*re*sume no mor to com vnto the." And þis ankir trowid þ*a*t he had bene ane angeł at had bene sent vnto hym fro God Hym selfe to giff hym þis cownceł; & on þe day after his awn fadur come vnto hym at vissit 16 hym, and he w*ith* ane ax killid hym, and was takyn þ*er*for & hanged evyn furth-w*ith*.

Crimen falso imponitur. Infra de infamia.
Cristus. Cristianus, vbi agitur de C*risto* infra.

CCXXIV.

20 Crudelitas. Crudele est malu*m* p*ro* bono[1] reddere.

We rede in þe storie of Nero, when Senec at was his maister askid hym his ffe for his labur, he ansswerd agayn & said; "Maister[2], þ*o*u muste dye; for als lang as þ*o*u liffis I may hafe no 24 reste; ffor I hafe bene als ferd for þe as a barn wold hafe bene, & yitt is." And þan Seneca ansswerd agayn & said; "Sur, sen me bus nedis dy, I pray þe grawnt me att I may dy what man*er* of dead at me likis to chese my selfe." And Nero grawntid hym, 28 & bad hym chese it hastelie, ffor hym burd nedis dye. And þan

[1] MS. malo. [2] MS. Maistes.

Senec garte make a grete batth of warm watir & garte putt hym selfe þerin, and garte latt hym blude of bothe his armys. And so he bled odeade. And be þis mean he was callid Seneca, quasi se necans; and be þis mean he was dead.

CCXXV.

Crudelitas contra naturam detestanda est.

We rede in 'Historia Neronis,' how at þis Nero garte sla his moder & cutt hur in sonder, at he might se how he lay in hur wombe, & whar-with he was nurrisshid. And þe philosophirs reprovid hym þerfor & said, "þe law denyes, & rightwusnes forbiddis[1], att þe son sulde sla his moder þat sufferd so grete payn for hym in hur burth as sho did, & broght hym vp with so grete labur." And þan Nero said vnto þaim; "Make ye me to be with childe, and afterward to be delyver þeroff, at I may hafe verray knawlege whatt sorow my moder had with birth of me when I was born." And þai ansswerd agayn & said þat it was not possible, þat was contrarie vnto natur. And he said bod if þai did itt, þai sulde dye ilkone. And þan þai made hym drynkis, and privalie þai made hym to drynk a froske; and be þer crafte þai made it to grow in his body & to wax. And so his bely began agayns natur to bolne, to so mekull att he trowid he was with childe; and þai made hym daylie to be dyett with such meatt as þai knew wolde nurissh a frosk. So on a tyme his belie warkid hugelie, & he said vnto þies lechis; "Take hede on me, ffor þe tyme of my birth is nere; ffor my belie warkis so, þat I may vnnethis draw myne and." And þan þai gaff hym a purgacion, and he spewid oute a grete froske and ane vglie to luke on, bludie & infecte with humers. And when Nero lukid þervpppon, hym vggid þerwith, & he askid; "Had my moder als mekull sorow for beryng of me, as I had for beryng of þis?" And þai said, ya. And þan he commandid þat þis vglie burth of his sulde be norisshid & kepyd, and at it sulde be closid in a stone, as a snyle is in hur shell.

[1] MS. forbiddid.

CCXXVI.

Crudelitas dampnu*m* inferens rei pub*l*ice no*n* est toleranda [1].

We rede in þe same storie, how oñ a tyme Nero had grete
4 m*er*vall whatkyñ a thyng burnyng was; and he garte sett fyre in ane end of Rome, & it burnyd vij dayes & vij nyghtis. And evur he lay in a hy towre & beheld it; & whenñ he saw þe low rise vp into þe ayr, hym thoght it was a fayr syght. And þañ þe
8 Romans wex grevid & wold suffre it no langer, & rase & pursewid opoñ hym, & drafe hym oute of þe cetie, & wold hafe slane hym & þai myght hafe getteñ hym. And whenñ he saw þat he mot not esskape, he gatt hym a stowre, & gnew vppoñ þe tone end & made
12 it sharpe w*ith* his tethe, & þrustid hym selfe evyñ thrugh þ*er*w*ith*. And þus he made his end. Neu*er*-þe-les we rede in a noder place þat he was devowrid w*ith* wulfis [2].

Crudelis no*n* debet esse iudex. Infra de iudice.
16 Crudelis no*n* debet esse p*r*elatus. Inf*r*a de p*r*elato.

CCXXVII.

Crux Cr*ist*i ve*l* crucifixus. Crucifixi ymago a Iudeis in despectu vuln*er*atur.

We rede how þat in þe tyme of Constantyne þe iiij [3], þe Iewis
20 fand in a cetie ane ymage of þe crucifix; & þai broght it into a Iewis hows, & [4] þ*er* þai spitt þ*er*oñ & strake it w*ith* þ*er* handis, & naylid þe fete þ*er*of vnto þe cros w*ith* naylis, & þai put vnto þe mouthe þ*er*of aysell & gall. And at þe laste þai oppend þe syde
24 þ*er*of, & þ*er* come blude & watir; and þai sett ane ampull vnder-nethe it & kepyd it in. And ilkone of þai*m* att was seke, þai wold sprencle of þis blude oñ þai*m*, & onone þai war hale. So at þe laste þies Iewis forthoght att þai had done, and tuke þis ymage

[1] MS. tolleranda.
[2] MS. wulfid.
[3] Lat. MSS. In Siria, Ciuitate Bericho, Iudei ymagine*m* crucifixi inue*n*ientes in domo cui*us*da*m* Iudei, relicta*m* ibi a quod*am* Cri*st*iano qui ibi mans*er*at, ea*m* iniuriose doposuerunt. et cet.
[4] MS. *repeats*, &.

& þe blude, & had it vnto þe bisshopp̄ of þe cetie; and so þai wer cristend̄ & turnyd̄ vnto þe fayth̄. And of þis blude was sent to many cetis & kyngdoms; & yit to þis day it duse many meracles.

CCXXVIII.

Crucis signum magnam habet virtutem, eciam infidelibus. 4

Saynt Gregor̄ tellis how þat a bisshopp̄ of þe cetie of Fundañ[1] had som tyme in his howse soiornand̄ a noñ; & be fals temptacioñ of þe devull̄, oñ a tyme he was so tempid̄ at he thoght he wold̄ hafe 8 at do with hur. So it happend̄ a Iew to go will̄ oñ a nyght, & cuthe fynd̄ no place to reste hym̄ in. And he went into a temple of Appollo, & þer he layd̄ hym̄ dowñ & slepid̄. And abowte mydnyght, þer come a company of fendis, & þer chiftañ 12 was sett in a chayr emangis þaim, & garte þaim com̄ befor̄ hym̄, & examynd̄ þaim of þer craftis. And whem̄ ilk one of þaim had tald̄ hym̄ all̄, ane of þaim steppyd̄ befor̄ hym̄ at satt, & said̄ how he had tempyd̄ þis bisshopp̄ with þis wommañ, & in a burte 16 to giff hur a knokk̄ on þe bakk̄. And þañ þer chiftañ commendid̄ hym̄, & chargid̄ hym̄ to perform̄ at he had begoñ. And he commandid̄ þaim to seke aboute in þe temple, & luke who was þerin mo þañ þai. And þis Iew hard̄ þat & made a cros oñ hym̄; and 20 þai soght aboute & fand̄ hym̄. And onone as þai saw hym̄, one of þaim saw, & said̄; "ve! ve! vas vacuum sed bene signatum; wo! wo! here is a voyde vessall̄, bod it is wele merkid̄." And with þis voyce, all̄ þe fendis vanysshid̄ away; and þe Iew rase vpp 24 & went vnto þe bisshop of þe cetie & told̄ hym̄. And he made mekull̄ sorow for his syñ, & put away þis wommañ & cristend̄ þis Iew. *et c*^{o}.

CCXXIX.

Cruce signari debent omnes propter indulgencias. 28

Jacobus de Vetriaco tellis of hym̄ selfe & says; "On a tyme as I was in a towñ prechand̄, þer was a mañ þat durste not com̄ vnto þe sermoñ for his wyfe, not in-to þe kurk̄. And he come to a

[1] Latin MSS. Andreas, Fundare civitatis episcopus.

wyndow & harde þe sermoñ; and whenñ he had hard' of þe ind[*ulg*]ence at longis vnto þai*m* at er m*er*kid' w*ith* þe cros, for als mekull as he durste not comñ in att þe dure for his wyfe, 4 he crope in att þe wyndow in myddeste the peple, & tuke þe cros as þai did'."

CCXXX.

Cruce signatis datur filius b*ea*te virginis.

Jacobus de Vet*r*iaco tellis of hymñ selfe and says: "ans in my 8 childed', whenñ I was in a howse of Ceustus ordur, þ*er* I hard' a sermoñ of þe cros. And mekill pepull lefte all[1] þe gudis att þai had', and come and wurshuppyd' þe cros. So emang þai*m* was a bruther þat hight Symond', and he besoght God att he mott hafe 12 somñ knowlege whatt mede þai sulde hafe att wurshuppyd' þe cros; and oñ þe nyght after he was ravisshid' in his spiritt, and þer he saw our Ladie Saynt Marie holdand hur dere soñ. And aftre þat eu*er*ilk a mañ w*ith* a contrite harte had takeñ þe cros, sho 16 gaff vnto hymñ hur soñ." *et* c^o^.

CCXXXI.

Cruce signati dolose puniu*n*tur eciam corporaliter.

Cesarius tellis how þat in þe bisshoppryk of Traiectens, ane vsurer tuke þe cros & lete as he wald' go vnto þe Holie Land. 20 And whenñ he sulde go furth, he fenyd' hymñ selfe seke & wayke, & sayd' he myght not go, and hyrid' a-noder to go for hymñ, & gaff hymñ bod' v marc*is*, þuf all he myght have giffeñ hymñ XL^ti^ marc*is*. So afterward' whenñ þai at wer burnyd wer bowñ furth, he satt 24 w*ith* þai*m* in þe taverñ & sayde vnto þai*m*; "ye wrichis, now ye forsake your wyvis and your childer, & your frendis, and all your other gudis, & puttis your bodis in p*er*els be-yond þe see; and I sitt att home w*ith* my wyfe and my childer, & w*ith* all[2] my 28 gudis, and for v marke hase als mekull p*er*doñ as ye hafe." Bod' almyghti God, att is rightwus, shewyng how mekull þe labur & exp*ens*is of pylgramys plesis hymñ, & how mekull desayte &

[1] MS. *repeats*, all. [2] MS. *after* all, al, *erased*.

blasfeme of bakbyters displesis hym̄, sufferd' þatt on̄ þe night after þe devull' come vnto hym̄ in liknes of a servand' of his awn̄, and broght with hym̄ ij grete blak hors, and bad hym̄ faste caste of his vppermest clothe, & go with hym̄ & lope on̄ one of þies 4 hors. And þe cross at he had takyn̄ was sewid' opon̄ his ouermeste clothe, and so he vmthoght hym̄ þat he mott not esskape, & keste away his ouermeste clothe & onone lepid' on̄ þe to hors, & þe devull' lepid' on̄ þe tother; & with-in a-while þai war led þer dyvers 8 paynys wer. And þe devull' shewid' hym̄ þe seatt þer he sulde sytt in paynys, and þe devull' sayd' vnto hym̄; "Now þou sall' turn̄ agayn̄ into þi howse, bod with-in iij days þou sall' dy, & turn̄ agayn̄." And þan̄ he was broght agayn̄, and men̄ askid' 12 hym̄ whar he had bene; and he tolde þaim all' as is afor sayd'. And þan̄ a preste was broght vnto hym̄, þat counceld' hym̄ to shryfe hym̄ & do penance for his syn̄. And he wold' nott, bod fell' in despar & dyed withouten̄ owder shrift or howsill' or 16 contricion̄, & was berid' in hell'. *et c*[9].

Cruce signatus relinquens amicos carnales meretur. Infra de milite. iiij.

Crucifixi amore culpa inimici remittitur. Infra de 20 misericordia.

Crucem predicantes a deo remunerantur. Infra de predicacione. j.

Cruce signati in via transfretacionis morientes 24 gloriose remunerantur. Infra de peregrino [1], *et* in multis alijs locis.

Cruce signatos crucifixus honorat. Infra de Maria.

CCXXXII.

Cruce signatam vestem inter flammas illesam 28 deus custodit.

Cesarius tellis how att þe cetie of Susas þer was a cetysyn̄ at was merkid' with þe cros. And in þe mene-while, or he went

[1] MS. perigrino.

furth̄, happend̄ his howse to be burnyd̄, & all̄ his other gudis safeyng onelie als mekull̄ of a garment of his as þe cros þat he had̄ taken̄ was sewid̄ opon̄, & þat was fon̄ vnbyrnyd̄ emang þe hate colis. And all̄ þat saw it had grete m*er*vayle þ*er*off, at þe cros had so mekull̄ m*er*vayle & vertue þ*er*in. *et* c⁹.

Culpa. Culpe respondet pena. Sup*r*a de agro, p*r*imo *et* ij.

Curatus male intrans eccl*es*iam punitur. Sup*r*a de blasfemia. ij.

Curato eccl*es*ie p*oss*u*n*t coadaptari multa que dicuntur infra de p*r*elato *et* sacerdote.

Custodia. Custodire debet homo sensus suos. Sup*r*a de aspectu.

Custodiri no*n* potest mulier. Inf*r*a de muliere.

Dampnacio. Dampnatur homo qui toto tempore vite sue s*anct*e vixit, quia finalit*er* peccauit. S*upr*a de carnis temptac*ion*e. 3.

Dampnati no*n* iuuantur or*ation*ib*us* viuor*um*. Inf*r*a de or*aci*one. iiij.

Dampnatis no*n* p*r*osu*n*t suffragia. Infra de suffragijs. 3.

Dampnatus ab inferis ex speciali gr*at*ia reuocatur. Infra de or*ation*e ij. et viij.

Dampnatis aliqu*ando* b*eat*a d*e*i genit*r*ix vita*m* inpe-t*r*auit. Inf*r*a de Maria.

Dampnu*m*. Dampnificare p*r*oximu*m* nemo debet reb*us* suis. S*upr*a de colu*m*bis.

Dampnu*m* debet restitui dampnificato. Inf*r*a de restituc*ion*e.

Dari no*n* debet hostia no*n* consecrata loco euk*aristi*e. Inf*r*a de euk*aristi*a et infra de or*ation*e. ij.

Dacio siue donu*m*. Dare no*n* debet vxor sine licencia viri. Inf*r*a de muliere.

Dare debent p*r*incipes lib*er*alit*er*. Inf*r*a de lib*er*[*ali*]-tate.

CCXXXIII.

Dant s*anct*i res *et* corpus suu*m* p*ro* deo.

We rede in 'Gestis Serapionis Abb*a*tis' how þ*a*t þis Serapion̄ apon̄ a day gaff his amett vnto a pure man̄, and it was cald̄ weddur; & he mett a noder pure man̄, & he gaff his cote. And þan̄ he was nere-hand̄ nakid̄; and he sett hym̄ down̄ and ane evangilł in his hand̄. And þan̄ one of his brether come vnto hym̄ & sayd̄; "Abba, who hase robbed̄ you?" And he shewid̄ þe euau*n*gylł & sayd̄; "this hase robbid̄ me." And w*ith*-in a while after he sold̄ þis euau*n*gilł, & gaff þe p*r*ice þ*er*-of vnto pure men̄. So on̄ a tyme his disciple askid̄ hym̄ whar it was, and he sayd̄; "I hafe sold̄ it & giffen̄ it vnto pure men, becauce it says: 'vende que h*ab*es *et* da paup*er*ib*us*.'" So on̄ a tyme afterward̄ þ*er* come a wedow vnto hym̄ & askid̄ hym̄ som̄ almos, for sho said̄ sho had nowd*er* meate nor drynk̄ to hur nor hur childer. And becauce he had no thyng to giff hur, he gaff hur his awn̄ selfe, & bad hur sełł hym̄; & so sho did vnto a lorde of Grece land̄. And w*ith*-in a while fro he had bene þ*er*, he co*n*u*er*tid̄ ałł þ*a*t contretł & made it cristend̄.

Dari semp*er* debet elemosina. Inf*r*a de Elemo*s*i*n*a.

Data paup*er*i elemosina dat*ur* deo. Inf*r*a de elemo-sina, et de G*regorio* ij, *et* sup*r*a de Abb*a*te. iiij.

Dona excecant oculos iudicu*m*. Sup*r*a de balliuo. iiij.

CCXXXIV.

Debitu*m* cito debet solui alioquin debitor dampnu*m* incurrit.

Petrus Alphonsus[1] tellis how þ*er* was a porter of a cetie, and he had be a gifte of þe kyng of þat land̄ þat ilk man̄ or womman̄

[1] MS. Alphensus.

þat come in att his yate, þat was owd*er* crukyd̄-bakkid̄, or skabbid̄, or þ*a*t had̄ bod one ey, or war in þe p*ar*lesie, or a crepyłł, he sulde hafe of þai*m* a peny. So on̄ a day þ*er* come in at þe yate a man̄
4 w*it*h a crukid bak̄, & he was wele cled̄ & warm̄. And þe porter arestid̄ hym̄ and bad hym̄ pay hym̄ a peny; & he wold̄ nott. & þe port*er* gatt hym̄ be þe cloke & lifte vp his hude, & he fand̄ þat he had bod one eye, and þan̄ he said̄; "Now þou awis me ij d."
8 & he wold̄ hafe bene away, & þe porter gatt hald̄ on̄ hys hude, & it went off, & þan̄ his hede was skallid̄. And þe porter said̄; "Now þou awis me iij d̄." And þis man̄ saw at he mott nott gett away, & began̄ to defend̄ hym̄; & his armys happynd̄ bare, & þai
12 wer skabbid̄. And þan̄ þe porter sayd̄; "Now þou awis me iiij d̄." And þus þai wrasteld̄ to-gedyr, & þis man̄ fełł, & þan̄ þai mott se he had a croked̄ fute. And þan̄ þe porter said̄; "Now þou awis me v d̄"; and garte hym̄ pay itt. And so it happend̄ hym̄
16 þat wold̄ not pay a peny w*it*h his gude wiłł, to pay v d̄ ageyns his wiłł. *et* c⁹.

CCXXXV.

Debitu*m* debet solui a debitore no*n* petente v*el* mortuo.

20 Seneca tellis of a philosophur þat hight Pictagoricus[1], þat boght a payr of shone on̄ a tyme of a sho-maker, bod he had not money enogh̄ to pay for þai*m*; & so he frustid hym̄, & w*it*h-in a few dayes, he come agayn̄ & callid̄ at þe shomaker dure. And one
24 ansswerd̄ hym̄ w*it*h-in & sayd; "Wharto losis þ*o*u þi labur? þis sho-maker is dede." þan̄ þis philosophur, fro he hard þis, went home w*it*h his sylu*er*. So on̄ a tyme, when̄ he was be hym̄ selfe & þoght of þis sylu*er*, hym̄ thoght his conciens sayd̄ vnto hym̄;
28 "þou aw yone man̄ sylu*er*. Ga pay hym̄ þat att þou aw hym̄." And he went agayn̄ þ*er*w*it*h, & in at a hole in þe dure he putt ma penys þan̄ he aght, and putt away fro hym̄ þe p*er*łł of his wiłł, þatt gruchid̄ to pay itt.

[1] Arund. MS. Pictagor*us*.

CCXXXVI.

Decepcio. Decepiu*n*tur aliqui sub simulacione boni.

We rede in þe 'Cronicles of Rome,' how þ*er* was som tyme in
þe cowrte at Rome a famos clerk þat hight Machomett, and he
desyrid' to hafe bene made pope[1], & myght not com̄ þ*er*to. And 4
herefor̄ he wex wroth̄, & went fer þens our̄ þe se; and þ*er*, wi*th*
a symulacion̄, he gadurd' sam*en* a grete multitude of yong folk
vnto hym̄, & told' þai*m* þat þai*m* burd' hafe emang*is* þai*m* a man̄ to
governn̄ þai*m*. And in þe mene-while he vsid' to putt whete- 8
cornys in his ere, & he lernyd' a white dowffe to stand opon̄ his
shulder & take þai*m* oute. So on̄ a day he callid' his pepull̄
to-geder, & sayd' þai*m* þat it was Goddis will̄ þ*at* he sul' be made
rewler of þai*m*, whame þat God shewid' for be þe Holie Gaste. 12
And p*ri*valie þis dowfe was lattyn̄ go; & onone sho light on̄
Machomett shulder þ*er* he was emang þe prese of peple; & putt
hur byll̄ in his ere, & tuke oute þe cornys. And all̄ þe peple
at was aboute went at it had bene þe Holie Gaste þat had com*m*en̄ 16
fro heven̄ and descended' on̄ hym̄, & told' hym̄ þe wurd' of God' in
his ere, & what at God wolde hafe done; & þus he was made
rewler of all̄ þe Sarracens, & desayvid' þai*m*; & he made þai*m*
a law att þai kepe yit, whilk þat is callid' Machomett law. 20

Decipit demon bonos sub specie boni. Inf*r*a de demone.

Decipitur iudex freque*nter* si iudicet *secundu*m apparenci*am* exte*r*iorem. Infra de Iudicio 24 humano.

Decipit vicinus vicinu*m*. Supra de Adulte*r*io.

Decipiu*n*tur tam boni q*u*am mali p*er* demones multipliciter. Infra de demone[2], *et* alijs locis. 28

[1] Latin MSS. in Ro*m*ana curia honore*m* que*m* cupiebat assequi no*n* potuisset.
[2] MSS. de decem.

CCXXXVII.

Decipiu*n*tur aliq*ui* p*er* artem magicam.

Heraclides tellis how þat a maⁿ of Egipte was strykeⁿ in-to a luste w*ith* his neghbur wyfe; and he mot neu*er* gett hur wiⁿ. And he sayd vnto a nygramansyer to make hur to loff hym̄, & to hate hur awⁿ husbandᵗ. And he w*ith* hys crafte made hur a mere, so þat hur husbandᵗ, wheⁿ he wakendᵗ in his bedᵗ, he fandᵗ hur a mere lygandᵗ by hym̄. And wheⁿ he spak vnto hur sho woldᵗ giff hym̄ none ansswer. And he fechidᵗ p*r*estis & lete þai*m* se, & ledd hur vnto þe wudᵗ as sho hadᵗ bene a beste. And he went vnto þe celⁿ of Saynt Machari w*ith* hur; and þe monkis blamydᵗ hym̄ becauce he come vnto þ*er* monast*er*i w*ith* a mere. And he toldᵗ þai*m* at sho was his wife, & at sho was forshapyⁿ in his bed vnto a mere, & how att þat iij dayes he had etyⁿ no meat. And Saynt Macharie wiste þ*er*-of wele enogh̄ be a reuelacioⁿ; & his bretheri*n* went & toldᵗ hym̄. And he come vnto þai*m* & saydᵗ; "Ye er bathe as hors, & hase hors eeⁿ. And hur þis is a wom*m*aⁿ, & sho is not t*r*ansfigurdᵗ into þe lyknes of a hors bod vnto þ*er* sightis þat may be begylidᵗ w*ith* vanyte syght." And he made his p*r*ayers & kest hali watir oⁿ hur & onone sho was a wom*m*aⁿ agayⁿ. & þaⁿ he garte refressh̄ hur w*ith* meatt & drynk̄, & bad hur go home w*ith* hur husbandᵗ; and at sho sulde eu*er* whils sho liffidᵗ say hur p*r*ayers & daylie here mes. For he saidᵗ sho sufferdᵗ all þis becauce þe space of v wek*is* sho nowder hardᵗ dyvyne s*er*ves nor mes.

Decipiens p*r*ius aliquem[1] postea qu*ando*q*ue* ab eo decipitur. Infra de vindicta *et* de muliere.

CCXXXVIII.

Deceptor aliqu*ando* in actu decepcionis decipitur *et* forte ab eo que*m* decip*er*e volebat.

Petrus Alphonsus[2] tellis how oⁿ a tyme ij burges went oⁿ a fer pylgramege, and þ*er* went w*ith* þai*m* a husband-maⁿ;

[1] MS. aliqu*ando*, Harl. MS. aliq*uem*. [2] MS. Alphensus.

and þai made þai*m* felows in þ*er* vitals. And whem̃ þ*er* vitall was
nerehand̃ gane so at þai*m* was left bod a little flowr̃, þe burges
sayd̃, tone of þai*m* vnto þe toder; "we hafe bod litle bread̃, & our̃
felow etis mykill." And þai ij tuke in cowncell to-gedur at þai 4
sulde take þis flowr̃ & make it all in a lafe & sethe itt; and ewhils
it wer in sethyng þai sulde lay þai*m* dowm̃ & slepe. And whilk of
þai*m* iij dremyd̃ þe m*er*volest dreme sul̃d̃ hafe þis lafe & ete it
all be his one. And þus þai fenyd̃ to begyle þis husband-mam̃. 8
And þai made þ*er* cou*n*and̃, & þis husband̃ consentid̃; þam̃ þai
made þis lafe & put it to sethyng, & layd̃ þai*m* to slepe. And þis
husband̃ purseyvid̃ þ*er* suteltie, & ewhils þai wer slepand̃ he tuke
þis lafe halfe-sodem̃ & eete it & laid̃ hym̃ dowm̃ agaym̃. Tham̃ þies 12
burges wakend̃, and one of þai*m* sayd̃ at he had dremyd a m*er*valus
dreme; for hym̃ thoght at ij angels oppynd̃ hevym̃ yatis, & tuke
hym̃ & ledd hym̃ befor̃ allmyghti God̃. And þe toder sayd̃ at hym̃
thoght þat ij angels cutt þe erthe evym̃ in sonder, & led hym̃ dowm̃ 16
vnto hell. And þis husband all þis tyme lete as he slepid̃ & hard̃
þai*m* well enogh; and þam̃ þai wakkend̃ hym̃ & he starte vp as he
had bene flayed̃, & sayd̃; "Who is þat att callis me?" And
þai sayd̃; "We, þi felows." And he ansswerd̃ & sayd̃; "Er 20
ye com*m*em̃ agaym̃ now?" & þai sayd̃; "Whethyr went we at
we sulde com̃ agaym̃?" And þam̃ þe husband̃ told̃ his dreme, &
sayde; "Me thoght att ij angels led þe tane of you vnto hevym̃
& þe toder vnto hell. And I trowid̃ at ye sulde neu*er* com̃ agaym̃, 24
& rase & tuke þe lafe & eet it." & þam̃ þai lukid̃ whar it was, &
it was gone, *et* c^{o}. And þam̃ þe tane of þai*m* was wroth & sayd̃
þai wer begilde; & þe toder sayd̃ nay, & sayd̃; "Fallere fallentem
non est fraus." *et* c^{o}. 28

Decipit aliqu*ando* discip*ul*us magistru*m*. Infra de vindicta.

Decipit aliqu*ando* vxor viru*m*. Infra de muliere.

Decipit mulier mulierem. Infra de muliere. 32

Decipit Demon ho*min*em sub spe*c*ie boni. Infra de solitudine [1].

[1] MS. solicitudine.

Decipiu*n*tur aliqui ve*r*bis multor*um*. Infra de ve*r*bo *et* de p*ro*misso.

CCXXXIX.

Decipiu*n*tur aliqui quia aliqu*ando* non inueniu*n*t
4 quod queru*n*t.

We rede in 'Libro de Dono Timoris,' how þ*er* was a lord' þat had a fule, & þis lorde had also a gay falcon & a swyfte, þ*er* was [*bod*] such one in all þat land'. And ilk man at saw it fle com*m*endid it
8 & praysid it. So þis fole hard' at ilk man com*m*endid' þis falcon so, and p*r*ivalie on a nyght he gat þis falcon of his lordis & slew itt, and sothe itt, & ete itt. And when þe lord' myssid' þis hawke, he made grete sorow þ*er*for, becauce he wiste nott how it was
12 loste. And he com*m*endid it gretelie in p*re*sens of þis fule; and when þe fule hard' hym com*m*end it so, he ansswerd' & sayd'; "Forsuthe lord', it dught nott; ffor I ete neu*er* bitterer flessh þan it was." And so þis fule fand' a noder þing þan he trowid'.

CCXL.

16 Decima. Decimas b*en*e soluere est vtile.

Cesarius tellis how þ*er* was a knyght þat had so grete deuocion about payment of his tendis, & þat he wold' eu*er* of rightwusnes pay þai*m* w*it*h-owten any tarying or w*it*h-oute dissayte or vexacion.
20 And he had a c*er*tan vyneyard' of þe whilk he had yerelie x ton of wyne. So it happend' on a yere when he had gaderd' all his vynys & brayed' þai*m*, he had bod a ton of wyne. And when þis knyght saw þat, he sayd vnto his s*er*vand'; "That at was myne, God hase
24 taken it fro me; and yitt I will not take His parte fro Hym. And þ*er*for go byd þe p*re*ste feche þis ton of wyne for his tend'." And þe prest did so. And þe same yere on a tyme, a bruther of þe same knyght*is*, at was a preste, went down be þe garthyn
28 abowte þe M*ar*tynmes; and he saw all þe vynys hang full of grapis. And he went in-to his bruther & flate w*it*h hym for

his neclegens, & sayd'; "Whi hafe ye noght yitt gaderd' your vynys, & þe yere is so-fortherlie paste?" And þe knyght sayd' þat þai war gaderd' lang befor'. And þe preste sayd' nay it was not so; "ffor," he sayd', "I was þeratt þis day, & I saw it grow 4 full' of vynys." And þe knyght & his meneya went & lukid', & þai fand' it was so. And þai gaderd' þaim & made wyne þeroff; & þer grew neuer ryper nor mor' plentefull' vynys in þat garth þan' þase wer. *et* c⁹. 8

CCXLI.

Decanus ad inferni curiam inuitatur.

Cesarius tellis how þat in tyme of Hereticus[1] þe Emperour, in þe kurk of Palernens was þer a certan' dean' þat sent a servand' of his to seke a palfray of his þat hym' wantid'; & þer mett 12 ane ald' man' þis servand' & askid' hym' whedir he went & whatt he soght. And he said' he soght his maister hors. And þis ald man' teld' hym' þat þis hors was att þe Mownte of Gybber; "and þer," he sayd', "hase my lord' kyng Arthur hym'. And þat mownte 16 byrnys evur on' a grete low as it war full' of burned-stone." And þis servand' had grete mervayle of his wurdis, and þe alde man' said vnto hym'; "Saw vnto þi maister & charge hym' at þis day xiiij dayes he com' thedur vnto Kyng Arthur solempne courte. And if 20 þou forgett & tell' hym' nott, þou sall' be grevuslie punysshid' þerfor'." And þis servand' went home & told' his maister all' at he sayd' vnto hym' with grete ferdnes. And when' þe dean' hard' att he was sommond' vnto þe courte of Arthur, he logh' þerat & 24 made a skorn' þerof. And onone he fell' seke, & þe same day att he was somond' he dyed'. *et* c⁹.

CCXLII.

Dedicacio. Dedicacione ecclesie expellitur ab ea demon'. 28

Saynt Gregur tellis in his Dyaloggis, how on' a tyme a kurk of þe Arryans was gyffen' vnto Cristen' men'; and þai garte halow

[1] Latin MSS. Tempore Henrici imperatoris.

itt. And þe relikkis of Saynt Sebastiañ, & Saynt Agnes & Saynt Agas[1] war broght thedur, all þe peple at was gadderd thedur felid þe grond in the kurk-dure quake, & mofe heder-ward & þedurward. And when þai wer w*ith*-in þe kirk, þai felid nothyng þ*er*off. And þai had grete m*er*vell here-off, and all-myghti God lete þai*m* all hafe a knowlege þat it was þe fend þat garte þe erth stir when he went furthe of þat place & it was halowd. *et* c^{o}.

Defectus p*ro*ximor*um* no*n* su*n*t reuelandi indifferen-te*r*. S*upr*a de celac*ione*.

Defunctis valent indulgencie. Inf*r*a de indulgencijs.

Defunctis p*ro*su*n*t suffragia. Infra de suffragijs.

Defu*n*cti adiuuantur or*ationi*b*us* viuor*um*. Inf*r*a de or*atione*.

Defu*n*ctis valent misse p*ro* eis dicte. Inf*r*a de mortuis.

Defunctis [*conueniunt*][2] que infra dicuntur de mortuis.

Delectacio. Delectant[3] al*iquando* aliq*ui* in modicis. S*upr*a de Basilio.

Delectabile no*n* est videre malos. Inf*r*a de videre.

Deleccio mala est fugienda. Inf*r*a de p*eric*u*l*is.

CCXLIII.

Delicie. Delicias corporales secunt*ur* frequent*er* miserie et calamitates. *et* c^{o}.

Petrus Damyanus tellis how som tyme þ*er* was a duke at had a wyfe þat liffed so delicatlie & so tenderly þat sho wolde nott wassh hur w*ith* comm*o*n watirs as we do, bod sho wolde gar hur maydyns gader þe dew on som*m*er mornyng*is* at sho mot wassh hur w*ith*. And sho wold not tuche hur meate w*ith* hur

[1] Latin MSS. reliquie . . . sancte Agathe.

[2] From the Latin MSS.

[3] *Or* delectant*ur*. MS. not clear.

handis hur selfe, bod after hur carvur had cutt itt in morcels sho wold' take it vpp' *with* poyntels & crukis of gold' & putt itt in hur mowthe. And sho wolde make hur bed so redolent savurand *with* spice þ*a*t it was a m*er*vayle to tell off. And as sho liffid' þus, 4 be þe rightwusnes of God', sho was so smytyn' *with* canker and seknes þat sho rotid' so, & sho on' life, þat no creatur mot fele þe stynk of hur; to so mekull at all folke lefte hur & all hur *ser*vandis, bod onelie a damysell þat was left to kepe hur; & 8 yitt sho mott not com' att hur for stynk *with*-oute sho had at hur nece many wele-sau*er*yng spycis; & yitt sho mott not tarie *with* hur no tyme for horrible stynk. And when sho had ligen' þus many day sho dyed', & no body *with* hur. *et* c^o^. 12

CCXLIV.

Delicate viuentes in hoc *secu*lo cogitare debent de penis inferni.

We rede in 'Libro de Dono Timoris' how þ*er* was a delicatt scoler of Bolan', and he fled' þe state of penance and he wold' 16 nowder here sermon' nor no wurd' of God', þ*a*t he suld' not be movid' to be a religious man'. So it happend' at a freer-p*re*chur, þat was his contrey-man' & kend *with* hym', come & visett hym' & luked' how he did'. And when þe scolar saw hym' he sayd' unto hym'; 20 "Freer, & þou will speke *with* me of God I charge nott, and if þou speke *with* me of oþ*er* thyng*is* þou erte welcom'." And þe ffreer ansswerd' hym' & sayd'; "I sall speke furste of oþ*er* erandis, and att þe end I sall speke of God bod a wurd'." And when 24 he had said' all his erand*is*, be lefe of þis scolar vnnethis g*r*auntyd', þe freer sayd'; "Maist*er*, I p*r*ay you for Godd*is* sake þat þis nyght when ye lye in your bed warm' happed', þat ye wold' vnthynk you of þe bed' þat is ordand' in hell to þai*m* þ*a*t mon' be dampnyd', 28 þat liffis here in all þe delicatis att þai*m* liste hafe." And þan' he askid' whatkyn' a bed' þat was; & þan' þe freer said' þe saying of þe p*r*ophett Ysai; "Subt*er* te sternentur, *et* c^o^." And when þe freer had þus said', he went his ways, and þis scoler on' þe nyght 32

after as he lay in his bedd', he vmthoght hym̄ on̄ þies wurdis, & he mott not slepe a dele for thoght of þis bed in hell, unto so mekull þis þoght prevaylid' so on̄ hym̄ þat with-in a litle while after
4 he made hym̄ a freer of þe same ordur. *et* c^9^.

CCXLV.

Delicie corporales *et* presentes impediunt spirituales *et* futuras.

We rede in 'Libro de Dono Timoris' how som̄ tyme a husband-
8 man̄ was biddyn̄ vnto a kyngis brydall, and as he went thedurward' he wex passand thrustie, & he fand' drovy watyr & stynkand', & drank þeroff. And his felows cownceld' hym̄ not to drynk þerof, bod to byde to he come att þe brydall, & þer he sulde hafe gude
12 wyne enogh, & clarett; & he wold' not, bod fillid' his body of þis stynkand' watir, into so mekull at he began̄ to bolk, & his brethe for to stynke. And when̄ he come vnto þe kyngis yate with his felows, þai went in & he was holden̄ oute for his bolkyng & his
16 stynkand' brethe.

Qui delicantur corpore frequencius infirmantur. Supra de abbatissa.

Demon impedit orationes quantum potest. Infra de
20 Oratione.

Demon sanctos plus in desperacionem precipitat per mulieres quam per alios. Supra de carne.

Demon gaudet quando sanctum virum precipitat in
24 peccatum. Supra de carne.

Demon temptat homines ieiunantes. Supra de abstinencia.

CCXLVI.

Demon non est incaute nominandus.

28 Saynt Gregorie tellis how a preste þat hight Stephan on̄ a tyme was wate-shodd', and necligentlie he commanddid' his servand' &

sayd'; "þou devull! Com̄, doff my shone!" And at þis biddyng onone þe thwang*is* of his shone lowsid' passand tite. And whem̄ þe prest felid' þis, he was passand' ferd' and cried w*ith* a grete voyce & sayd'; "þou wriche! Go fro me! Go fro me! ffor I spakk not vnto 4 þe, bod vnto my servand'." And so þe shone lefte vndofte vnto his servand' did þai*m* off.

CCXLVII.

Demones in nocte apparent in formis viror*um* *et* mulier*um*. 8

We rede in þe 'Life of Saynt Germam̄' how þat om̄ a tyme he was lugid' om̄ a night in a howse vp of land'; and whem̄ all had suppyd' þai sett þe burde agaym̄. And he had m*er*vayle þ*er*of and askid' for wham̄ þai did so. & þai told' hym̄ þai[1] sett þe burd' for þase 12 gude wom*me*m̄ þatt gase om̄ nyghtis. And he thoght þat he wold' se whatt þai wer, & awakid' all þat nyght. And aboute mydnyght he saw a multitude of fendis com̄ to þis burd' in form̄ & liknes of mem̄ & wom*me*m̄; and he chargid' þai*m* remow þai*m*, & he callid' 16 vp̄ all þe meneya in þe howse & shewid' þai*m* þies mem̄ and þies wom*me*m̄, & askid' þai*m* if þai knew any of þai*m*. And þai said' at þai knew þai*m* wele enogh, þai wer all þ*er* neghburghs, bothe mem̄ & wyvis. And he sent vnto þ*er* howsis at þai sayd' war þ*er*, & þai 20 þ*a*t went fand þai*m* in þ*er* beddis. And þam̄ he co*n*iurid' þies fendis, & þai told' how þai war fendis & come to dissayfe þe peple.

Demon ecia*m* religiosos ret*r*ahit ab or*atio*ne. S*upr*a de b*ea*to B*e*nedicto. 24

Demon eciam s*anct*os sensibilit*er* qu*ando*qu*e* in corpore verberat. Sup*r*a de Antonio. Et inf*r*a de p*er*seue*r*ancia.

Demonis diu*er*se su*n*t temptaciones. Inf*r*a de 28 temptacione.

[1] MS. þat.

Demone*m* sola humilitas confundit. Inf*r*a de humilitate.

Demon aliqu*ando* amicos vita corporali p*r*ivat. Inf*r*a Nicholai.

Demon Ep*iscop*os p*er* mulieres temptat. S*upr*a Andree.

CCXLVIII.

Demones insistu*n*t morientib*us*.

Jacobus de Vet*r*iaco tellis how on a tyme when a sister of þe frat*er*nitie of Oegniez[1] was seke & bown to dye, Saynt Marie of Oegniez[1], as sho was in hur cell, sho purseyvid & saw a multitude of fendis rumyand abowte hur[2] sister bed, & sho bown to dye. And as hur sisters war sayand þ*er* p*r*ayers for hur, & trowid þat sho sul dye, sho ran vnto þe bed of hur seke sister & werid away w*ith* hur shirte þir evull spyrittis as þai had bene fleis, & said hur p*r*ayers alsso. And þai wythstude hur & chalangid hur sister sawle as þ*er* awn. þan sho mot suffer þai*m* no langer, & cryed on Criste for His bittyr passyon & His blude to helpe hur. And þan þies evull spiritt*is* laburd gretelie to hafe getten þis saule, and sho saw þ*a*t & sayd; "Lord, I becom borgh for þis sawle; for þuff all sho hafe synnyd, yit sho is confessid þ*er*of. And if oght be ignorans or neclegens be left behynd w*ith* hur, Lord, latt hur lyff, & I vnd*er*take sho sall amend hur." & so sho did; & þe fend*is* vanysshid away.

Demoni se com*m*endare p*er*iculosu*m* est. Sup*r*a de Com*m*endacione.

CCXLIX.

Demones p*r*esciunt mortem malor*um* aliquando.

Jacobus de Vet*r*iaco[3] tellis of Elebrandus þat was archebisshopp of Beme[4], how on a tyme his bed-felow tolde on hym & sayd;

[1] MS. Oegimez.
[2] MS. his.
[3] The Latin MSS. attribute this tale to Helinandus.
[4] Latin MSS. Remen*sis*.

"My lord' on a tyme sent me ane erand' vnto Attrebatt[1]; and when I and my servand' wer in a wud, we hard' a grete noyse of armyd' men, & as vs thoght, of harnessid' hors, and fendis cryand', & sayd'; 'Now we hafe our purpas[2] of Arta[3], and onone 4 we sall hafe our purpos[2] of þe bisshopp of Beam'; bod we may nott gett furth our hors, nowder with staffis nor spurris. And þan I sayd' vnto my servand'; 'Latt vs make crossis in our forhedis, & þan sall we go sekurlie.' And so we did'. And when we come 8 home, we fand' þe prefecte[4] of Arta[3] dead', and þe archbisshop of Beam bown to dye."

CCL.

Demon eciam viuos in equo portat in infernum.

Helynandus tellis how on a tyme, opon a solempne day, as 12 þe erle of Maciscon[5] satt in his awn palas & many knyghtis abowte hym, sodanlie ane vnknown man sittand' on a hors come in at[6] þe pales yate, and, att þai all saw, rade evyn vp to hym *þer* he satt, & said' he come to speke with hym, & bad hym ryse & go 16 with hym. And he myght not agaynstand hym, & rase & went vnto þe dure; & *þer* he fand' a hors redie. And he bad hym lepe on, & so he did'; and þe toder tuke his bridyll-rene at come for hym, & at þai all saw, þai rade vp in-to þe ayre. And þe erle 20 cryed' as he war wude; "Helpe me my cetysyns! Helpe me my cetisyns!" And euer-ilk man in þe cetie hard' þis voyce, & ran oute; & þai mot a grete while se hym rydand in þe ayre. And at þe laste he was with-drawen fro *þer* syght, & had vnto hell. *et c*[9]. 24

Demon bonos bellare facit. Supra de bello.

Demon iuuenem anulo desponsauit. Infra de sponsalibus.

[1] Latin MSS. Attrebater, Atrebater.

[2] Latin 'prepositum' *misread as* 'purpos' = 'propositum,' *and repeated before* 'bisshopp of Beam.' Latin: Iam habemus prepositum de Isrea, in proximo habebimus archiepiscopum Remensis.

[3] Arund. MS. de Arta; Harl. MS. de Isrea.

[4] MS. prefeste; Latin MSS. prepositum.

[5] Harl. MS. Comes Matistonensis; Arund. MS. comes Mastisconensis.

[6] At *omitted and added above the line.*

Demon peccata confessa tradidit obliuioni. Supra de confessione.

Demon. Morientes temptantes per orationem expelluntur. Infra de morientibus.

Demon immittit ymagines eorum que nunquam visa sunt vel facta. Infra de temptacione.

Demones in morte vsurarios in corpore *et* in anima vexant. Infra de Vsuris.

Demones eciam ad obitus beatorum veniunt. Infra de morientibus.

Demon corpus peccatoris loco anime aliquando vegitat. Infra de suffragijs.

Demon in corpore humano cantat. Supra de cantu.

Demon secundum modum suum servit fideliter. Infra de milite.

Demon accusat morientes. Supra de accusacione.

Demon decipit ambiciosos. Supra de ambicione.

Demon sibi adherentes ditat temporaliter. Infra de Milite.

CCLI.

Demon sub specie boni aliquos ad mortem temporalem *et* eternam ducit.

We rede how on̄ a tyme *þer* was a Iew conuertid̄ in þe bisshopprik of Colan̄; and he was emang monkis, & þai lernyd̄ hym̄ on̄ þe buke to he cuthe rede wele. And þan̄ he garte write bukis, & þe monkis lettid̄ hym̄ & wold̄ not lern̄ hym̄ no more; & onone as he saw þat, he stale away from emang þaim and went his ways, to þe entent at he wold̄ lern̄. And þan̄ þe deuill appered vnto hym̄ in liknes of ane aungell, and bad hym̄ lern̄ faste, ffor he sulde be a bisshop̄. And a little while afterward̄ he apperid̄ vnto hym̄

agayn on þe same wise, and said vnto hym; "To-morn mon þou be a bisshop, ffor þe bisshopp is dead; & *per*for haste þe to go vnto þe cetie, ffor God will at þou be made bisshopp *per*-of." And onone þis wriche p*ri*valie went his way; & þat night he was 4 hostid w*ith* a p*re*ste nerehand þe cetie; and becauce þat he wold com wurthelie vnto þe cetie, he rase vp þ*a*t same nyght befor day, & stale þe prestis hors & his cloke, & went his way. Men on þe morn missid þe hors, & sewid after hym & tuke hym, & broght 8 hym vnto a seculer iugement, & þ*er* he was dampnyd. And þus he ascendid, nott as a bisshopp vnto þe chayr, bod as a thefe vnto þe galows.

CCLII.

Demon obstinatus est in malo. 12

Cesarius tellis how on a tyme when a devull had turment horrebly a man þat he was in, it was sayd vnto hym of a certan man; "Tell me, þou fend, if þou may com agayn vnto þe blis at þou hase loste; and if þou might, what wold þou do *per*for?" 16 And þe fend ansswerd agayn & said; "And it war in my chose, I had leu*er* go vnto hell w*ith* a sawle þat I had desayvid, þan for to turn agayn vnto hevyn." & þai þat hard hym say so, had grete m*er*vayle *per*of, & þan he sayd agayn vnto þai*m*; "wharto m*er*vell 20 ye here-of? My malice is so mekull and I am so obstinatt & so fraward, þat I may not will nor desire nothyng att is gude nor profetable vnto my selfe." *et c*.

CCLIII.

Demonis Penitencia. 24

Cesarius tellis how þat in Colan *per* was a wom*m*an vexid w*ith* a fend, & be grace of God, a holie man drafe hym oute of hur. And þan þis holie man hard a noder fend & hym to-gedur, & saw þai*m* bathe. And þe tane said vnto þe toder; "O! þou wriche! 28 why consentid þou to Lucifer? For *per*for we fell fro eu*er*lastand ioy." And þe toder ansswerd hym agayn & sayd; "Whi did þou

so ?" And þai bothe forthoght it, & said' þe tane vnto þe toder; "Halde þi tong! þis penans is our late; ffor & *þer* was a pyler of yrn̄ byrnand', sett full of sharpe rasurs, sett evyn̄ vp fro erth̄ to hevyn̄, me had levir, & I mot suffer it & I had flessh̄, be drawen̄ *þeron̄* vp & down̄ to þe day of dome, w*ith* cou*n*and' at I mot com̄ agayn̄ vnto þat ioy þat I was in." *et* c⁹.

Demon in ornatu vestiu*m* delectatur[1]. Inf*r*a de ornatu.

CCLIV.

Demon psallentes in choro impedit.

Cesarius tellis how on̄ a grete solempne nyght at matyns, þe Covent of Hemmerode, as þai war sayand' þis psalm̄; 'D*omi*ne, quid multiplicati, *et* c⁹,' *þer* was so many fendis in *þer* quere, þat w*ith* sight of þai*m* goyng vp & down̄, þe ta side falid' in þe psalm̄. And when̄ þe tod*er* syde laburd' to gar þai*m* say right agayn̄, þai whettid' *þer* tethe agayns þai*m* & flayed' þai*m* so at þai wiste neu*er* what þai suld' say; bod þe ta syde c*r*ied' agayn̄ þe tod*er*, þai wiste neu*er* whatt. And nowder þe abbott nor þe p*r*iour cuthe bryng þai*m* vnto þe psalmodie agayn̄, nor none acordans. And at laste, ilfarandlie, þai made ane end' of þis little psalme, w*ith* grete labur and' confusion̄; & þan̄ þe devull & all his felashup̄ went away, & þe prior saw þai*m* fle a-way in liknes of dragons.

Demon nigromancia co*m*pellitur apparere. Infra de Nigromancia.

Demon ludit ad taxillos. Inf*r*a de ludo taxillor*um*.

CCLV.

Demon confessione*m* in qua*n*tu*m* potest impedit.

Cesarius tellis how þat in þe town̄ of Bon̄, in þe dioces of Colayn̄, *þer* was a p*r*estis lemman̄; & hur irkid' so w*ith* hur syn̄ at sho hangid' hur selfe. And as sho did it þe rape braste, & sho was still on̄ life; and when̄ sho saw sho was delyverd' of þat deade,

[1] MS. dilectatur.

sho went & made hur a noñ. And þañ be temptacioñ of þe devułł, hur luffer come agayñ & laburd' to hafe hur as he was wunte; and sho wold' noȝt grawnt vnto hym be no mene. And þañ he hyght hur þat, & sho wold' consent vnto hym, he sulde 4 make hur a ladie. And þus he laburd' hur nyght & day, & sho cuthe not avoyd' hym; so sho kest oñ hur hali watir, & made a cros oñ hur, & he vanysshid' away for a while. And þañ þe devułł come in his lyknes vnto hur agayñ, & laburd' hyr. And 8 þañ be cowncełł of a gude mañ sho sayd' hur Ave Maria; and onone as sho had sayd' it, he fled' away as he had bene strykeñ *with* ane arow, and durste not com nere hur; not-*with*stondyng he lefte hur not ałł. And a mañ cownceld' hur to go shryfe hur; 12 and as sho went, he come vnto hur & askid' hur whyder sho was bowñ, & sho said'; "I am bowñ to distroy bothe þe & me." And he sayd'; "Nay, nay, do not so! Turñ agayñ!" And sho ansswerd' agayñ & sayd'; "þou hase oftsithis confowndid' me, & *per*foꝛ I wiłł 16 now go shryfe me." And evur as sho went he flow abowñ hur in þe ayr, as it had bene a[1] glede. And als sone as sho oppynd' hur mouthe to shryfe hur, he vanysshid' away *with* grete crying & yowlyng; and he appered' nevur vnto hur afterwerd', nor sho hard' 20 hym neu*er* efter.

CCLVI.

Demon ecia*m* virginem corrumpit.

Cesarius tellis how þat in þe same towñ of Boñ, how *per* was a preste þat had a doghter at was wedd', & hur husband' was dead'; 24 & sho was so fayr *þat* he was ferd' for hur, to so mekułł þat evur wheñ he went furth he wold' spar hur in a lofte. So oñ a tyme þe devułł apperid' vnto hur in lyknes of a mañ, & spak vnto hur wurdis of luff to gar hyr inclyne to hym, to so mekułł at he lay by 28 hur & had at do *with* hur. And sho purseyvid' at sho was desseyvid' be a fend', & told' hur fadur. And he was passand' hevye and' made mekułł sorow *per*foꝛ, & had hur thyne owꝛ a grete watir in-to a noder contreth, at sho suld' be ferrer fro þis fend', &[2] at sho 32

[1] *After* a, g & half l, *erased.* [2] & *omitted and added above the line.*

sulde be bettur be changyng of þe ayr. And þis Devuł myssid hur, & was wroth *þerwith*, & come vnto þe preste & sayd; "þou cursid preste! Whi hase þou taken my wife fro me?" And when he had sayd so, he strake hym opon þe breste, at he spytt blude *with* iij dayes; & on þe thrid day he dyed. And we rede also how þat a fend held a woman vj yere, & come vnto hur ilk nyght in lyknes of a knyght, & lay *with* hur in bedd as he had bene a man. And onone as sho made ane oppyn [*confession*] *þer*of vnto Saynt Barnard sho was delyverd; and he come neu*er* to hur after.

CCLVII.

Demon decipit viros.

We rede of a scoler þat was a lustie yong man, & so he agreid *with* a wom*m*an at he sulde com vnto hur on a nyght; & sho agreid *þer*to. So on þe nyght he come noght to hur, bod a fend in lyknes of hur come vnto hym & lay *with* hym all nyght, & lete hym hafe his liste. And on þe morn þis fend askid þis scoler if he wuste whame he had ligen *with* all nyght, & he sayd, ya, *with* such a wom*m*an. And he sayd; "Nay, þ*o*u hase ligen & had at do *with* þe devuł;" & þat he sayd it in such fowle wurdis at it wer shame to tell. & *with* þat þe devuł vanysshid away.

CCLVIII.

Demon ecia*m* iocalia offert vt ametur.

We rede how þe devuł luffid a yong wom*m*an, and apperid vnto hur oft-sithis on þe night *with* grete lightis aboute hym, so þat all þe chawmer myght be seen *with* þe light, & þe droppis of þe seargis myght be sene; & he gaff vnto hur rynges & o*þer* iewels of gold, and many other þing*is*. And sho come vnto hur confession, & shewid þai*m* vnto þe preste. *et* c⁹.

Demon or*ation*ib*us* s*anct*or*um* a malo inchoato impeditur[1]. S*upr*a Barnardi.

Demon impedit audire sermonem. S*upr*a de audire s*er*monem.

[1] MS. inpeditur.

Demon conscribit peccata hominum. Supra Augustini.

Demon insidiatur clericis in choro. Supra de.

CCLIX.

Demonis forma est terribilis.

We rede in 'Libro de Dono Timoris,' how þer was a religious man þat lay in his dortur with his brethir, and sodanlie as [he] lay, he began to cry vgsomlie. And þe covent rase and come vnto hym; and þai fand hym glorand' faste agayns þe wall, & he wolde speke no wurd', bod he was evyn as he had bene flayed'. So in þe mornyng he come to hym selfe, and þe[1] priour askid' hym what hym aylid'. And he said' at he saw þe devull; "and his shap," he sayd', "was so vglie, it mot not be discryvid'; bod I say þis," sayd' he, "þat & þer war a hate oven on þe ta side me, & þe shapp of hym on þat other partie, me had levur crepe in-to þat hate oven þan ans behold' hym agayn as I did'."

CCLX.

Depositum vsurarij non est servandum.

Cesarius tellis how some tyme þer was ane vsurer þat lent a certayn of mony vnto a selerer of þe Ceustus ordur; and he selid' it & layd' it in a kyste besyde a certan money of þer awn. So afterward' þis vsurar askid' it agayn; and þe monke went vnto þe kiste, and' he fand' nowder þer awn money nor itt. And he lukid' & saw at no bodie had tuchid' þe lokk bod hym selfe, & þe selis of þe sakettis safe, at he mot know no suspecion of þifte. þan he conseyvid' in his mynd' þat þe mony of þe vsuraris had devowrid' and distroyed' þe money of þer monasterie.

Depositum debet reddi eo modo quo commissum est. Supra de Cautela.

[1] MS. þi.

CCLXI.

Depositum non debet recipi servandum nisi prius videatur.

Johannes Beleth tellis how on̄ a tyme þer was a wommaṅ þat
4 had iij pottis fulł of gold', & sho delyverd' þaim to kepe vnto
Julianus Apostata[1], for sho trowid' þat he was a gude holie monke
befor̄ other of his brether. And' sho told' hym̄ not þat þer was
gold' in þaim. Thaṅ þis monke tuke þies pottis, & fand' þer was
8 so mekułł gold' in þaim, & he stale it & fillid' þe pottis agayn̄ fułł
of assh̄. And when̄ þe wommaṅ come & askid' þe pottis agayn̄, he
delyverd' hur þaim, & þai war fułł of assh̄; & sho said' at sho had'
delyverd'[2] þaim vnto hym̄ fułł of gold'. Bod sho cuthe neuer gett
12 no mendis on̄ hym̄ becauce sho had no witnes, and his brethir
þe monkis, at war by, saw no þing abown̄ þe pottis bod' assh̄. *et* c^{o}.

CCLXII.

Desiderium celestis patrie lacrimas corporales excitat.

Jacobus de Vetriaco tellis þat he had sene bothe men̄ & wommen
16 sett vnto Godward' with so mervalos & so spirituałł affeccion̄, þat
for desyre þai wex seke, & som̄ so mekułł, þat many yeris þai lay
in þer beddis, and myght not ryse vp bod seldom̄ tymys. & þai
had none other cauce of sekenes bod at þer hertis was so sett vnto
20 Godward', & of þe ioy of hevyn̄. And als lang as þai war in þat
thoght þai war evur seke & at male ease. *et* c^{o}.

Desiderium carnale est reprimendum. Supra de abstinencia.

CCLXIII.

24 Desperacio. Desperacionem inducunt tristitia *et* accidia.

Cesarius tellis how on̄ a tyme þer was a religious maṅ þat
liffid lovable emang his brethir fro his youthe vnto his age, so þat

[1] The Latin MSS. *explain,* aurum illud ne appareret in orificijs ollarum, cinere operuit.

[2] MS. *has another* hym *here.*

þer was none þat was more religious þan̄ he was. So on̄ a tyme hym̄ happend̄ to fall̄ in-to suche a sadnes & a hevynes, *þat* he dowtid̄ of his syn*n*ys, & fell̄ in-to a dispayr. And he mot not be broght oute *þer*-of w*ith* none auctorite of scriptur, nor he mot not be broght into no hope of forgifnes, not-w*ith*-stondyng he had not done no grete syn̄. And when̄ his brethir askid̄ hym̄ what hym̄[1] aylid̄ at he was fallen̄ into suche a drede & a dispayr, he ansswerd̄ agayn̄ & sayd̄; "I may not as I was wu*n*te to do say my p*r*ayers, & *þer*for̄ I am̄ ferd̄ to be dampnyd̄." And þan̄ he was putt in a fermorie all̄ a nyght, & on̄ þe morn̄ he come vnto his maist*er* & sayd̄; "I may no longer feght agayns God̄." & þan̄ he went furth̄ vnto þe myln̄-dam̄ of þe abbay, & *þer* he lowpid̄ in & drownyd̄ hym̄. *et* c^o^.

Desp*er*andu*m* non est de aliquo. Sup*r*a de Abb*a*te *et* apostata.

Desperans sacerdos dampnatur. Inf*r*a de sac*er*dote.

CCLXIV.

Desp*er*anti ante mortem aliqu*ando* pena infernalis ostenditur

Petrus Clunacens*is* tellis how som tyme[2] *þer* was in Pycardi a preste þat was full̄ of vices & syn̄; so on̄ a tyme he p*ro*mysid̄ be counceil̄ for to make hym̄ a monke in Ceustus ordur; bod he put it in contynance, and in the mene-while[3] he fell̄ seke[4]. And him thoght at *þer* come vnto hym̄ ij dragons and wold̄ hafe devowrid̄ hym̄, bod be þe p*r*ayer of þe p*r*iour of þat ordur he was delyverd̄, and becou*n*and̄ þat he sulde fulfyll̄ his p*ro*mys at he had made, as he behestyd̄. & þan̄ he coverd̄, and yitt he fulfillid̄ not his p*ro*mys, bod putt it in co*n*tynnance. And þan̄ he fell̄ seke agayn̄, & c*r*ied & sayd̄; "Lo! a fyre occupyes me for to burn̄ me!" & he helde vp̄ þe coverlad betwix hym̄ & it; and yitt

[1] MS. *repeats*, what hym.
[2] MS. *repeats*, how some time.
[3] While *is repeated and erased.*
[4] MS. *repeats*, & in þe mene while he fell̄ seke.

be prayers of þe monk*is* he was delyverd̃, and þan̄ he fulfillid̃ at he beheste. And þan̄ he was ravisshid̃ vnto þe dome, and þ*er* he hard̃ a sentans, at he sulde be dampned̃, put furthe agayn̄ hym̄.
4 And when̄ he come agayn̄ vnto hym̄ selfe, þan̄ he̅ told̃ his brether & sayd̃; "Lo! two fendis brynges a grete arow to slo me w*ith*:" & þan̄ þ*er* felł fro þis arow a drop̄ þat þrillid̃ his hand̃ vnto þe bare bone. And þan̄ he cryed̃ agayn̄ & sayd̃; "Now takis
8 þe fendis me, & castis me into a frying pan̄ to bole me þ*er*in." And w*ith* þat he swelte.

Desponsat v*ir*go Maria se amantes. Inf*r*a de Maria [1].

12 Despectus. Despiciu*n*t supe*r*bi alios. Infra de Glo*r*ia.

CCLXV.

Detraccio est fugienda.

We rede in 'Vitis P*atru*m' how þ*er* was ij religious men̄ þ*at* on̄
16 a tyme went furth̄ of þ*er* abbay, & þai waxed̃ faynt for travellyng; & so þai warr hostid̃ w*ith* ane hermett, and he sett befor̄ þai*m* suche as he had in his cell. So on̄ þe nyght as þai lay sam*en*, he hard̃ þe tone of þai*m* say vnto þe toder; "This h*er*mett hase
20 bett*er* meate, & is bett*er* fed̃ þan̄ þai er þat liffis in abbays." And when̄ he hard̃ þai*m* say so he held̃ his tong. And on̄ þe morn̄ he had þai*m* vnto a noder h*er*mett, & bad [2] at þai sulde hayls hym̄, & tell hym̄ how he had made þai*m* at fare. And þai bad hym̄ þat,
24 & he had any gude meate, þat he suld̃ kepe it & giff þai*m* nothyng bod potage. And he vnd*er*stude þai*m* well enogh̄, & held̃ þai*m* w*ith* hym̄ & garte þai*m* wurk w*ith* hym̄ eu*er*-ilk day, & make skuttels & lepis of wandis evyn̄ vnto evyn̄; & þan̄ þai went vnto
28 þ*er* prayers. And þan̄ he sayd̃ he was nott wunte to supp, bod he sulde supp̄ for þ*er* sake; and he sett befor̄ þai*m* sture brede & salte. And þan̄ he sayd̃ he wold̃ fare better for þ*er* sake, and

[1] MS. Infra de amantes. The Latin MSS. *have*, de Maria.

[2] Latin MSS. "Salutate eum ex me, *et* dicite ei; 'obserua *et* noli illud irrigare *scilicet* olera'." Quod ille intelligens, tenuit eos.

he sett befor a little ayseſt & garlykk; & whem þai had suppid' þai went vnto þ*er* p*r*ayers agaym vnto it was myrk nyght. & þam he sayd' þat he myght not for þai*m* saw att his p*r*ayers. And om þe morm þai wold' hafe gane þ*er* way & tuke þ*er* lefe, & he wolde not latt þai*m*, bod he sayd' þat he wold' for charite hold' þai*m* iij dayes. And om þe night after þai rase and stale away & wolde no langer abide wi*th* hym.

Detractorib*us* no*n* est credendu*m*. Sup*r*a de credere.

Detrahend*um* no*n* est ecia*m* mortuis. Inf*r*a de mortuis.

Detrahit*ur* bonis frequent*er* iniuste. Inf*r*a de s*anc*to Lupo.

Deviacio. Deuiare no*n* debet a iusticia iudex. Inf*r*a de iudice.

Devocio. Devotos sibi Maria ab opprobrio lib*er*at. Sup*r*a de abb*a*tissa.

Deuocio qu*andoque* excitatur ex p*re*sencia b*ea*tor*um*. Inf*r*a de lacrima *et* de visitac*ione*.

Deuocio contra natura*m* subuenit. Supra de ap*ost*olis.

[1] Deuotos sibi Maria desponsat. Inf*r*a de Maria.

Deuocio qu*andoque* p*ro*ru*m*pit in lac*r*imas. Infra de lac*r*ima.

Deuocio excitatur ex su*m*pcione cibi sp*irit*ualis. sup*r*a de cibo.

Deuotis conceditur consolacio diuina. Sup*r*a de consolac*ione*.

CCLXVI.

Deuotos sibi eciam in celo s*anc*ti remun*er*ant.

Cesarius tellis how þ*er* was som tyme a chylde þat kepid' shepe of a wedous, and he had a grete deuocion vnto Saynt Nicholas,

[1] MS. *repeats this heading.*

vnto so mekuł at halfe þe meatt at he had eu*er*e day, he wold' dele it vnto pure men in wurshup[1] of Saynt Nicholas; & eu*er* he made his p*r*ayers vnto hym. So on a tyme Saynt Nycholas aperid' vnto
4 hym in habett & lyknes of a fayr olde man, and bad hym dryfe hys shepe hame. And he said' his huswyff wold' be wrothe þan, for it was ou*er*[2] tymelie of þe day. And þis Say[*nt*][3] com*m*and' hym to do as he bad hym, & sayd'; "Son, þis day sał þou dye, & þ*er*for
8 make þe redie, & go home & take þi sacrament*is*; ffor I am Saynt Nicholas at þ*o*u hase bene devote to, & I wił rewarde the." And he went home; & his dame was wrathe & blamyd' hym. And he sayd' he had myster to com home, ffor he mond' dye þ*a*t same day
12 And his huswyffe trowed' þat he had bene fond' & at he had sene som þing in þe feld', and p*r*ayed' þe prest to inquere hym þ*er*off. And he tolde þe p*r*este of ał his vision, and he tuke his sac*r*amentis of holy kurk and dyed'; and' his saule went vnto hevyn.

16 Deuotos deus in sacramento altaris confortat. Infra de sacr*amento*.

CCLXVII.

Deuocio ad S*anct*os non debet impediri.

We rede in þe 'Meracles of Saynt Nicholas' how on a tyme in
20 a kurk þat was of þe holie cros, þe monk*is* of ane abbay desyrid' þ*er* p*r*iour att he wold' suffre þai*m* go þeder on Saynt Nicholas[4] day, at þai myght syng þe storie of Saynt Nicholas, for þan it was new made; and he wolde not latt þai*m*. So on a nyght after, as
24 þe p*r*ior and ał his brether was in þ*er* beddis, Saynt Nicholas visible apperid' vnto þe priour in a ferdfuł wyse, and he drew hym oute of his bed be þe hare, & keste hym apon þe dortur flure. And he began to syng þis antem, 'O! pastor eterne'; and
28 sang it softlie vnto þe end'; & at eu*er*e wurd'[5] he gaff a lassh, & sang it w*ith* a grete tarying, to so mekuł þat w*ith* his holie crying he wakend' ał þe monk*is*. And þan þai tuke þ*er* p*r*iour &

[1] MS. *repeats*, in wurshup.
[2] Harl. MS. q*ui*a nimis mane est.
[3] MS. Say.
[4] MS. *repeats*, on Saynt Nicholas.
[5] MS. eu*er* ewurd.

bare hym̄ vnto his bed̄, & euere yere, fro thens furth̄, he bad̄ hys brether on̄ Saynt Nicholas day go vnto þat kurk and syng þe storie off Saynt Nicholas.

CCLXVIII.

Deus omnia videt.

Petrus Damianus tellis how on̄ a tyme þer was a man̄ þat stale his neghbur sew; and þis man̄ at stale þis sew was a man̄ þat luffid̄ wele to herber pure folk. So on̄ a tyme our̄ Lord̄ apperid̄ vnto hym̄ in lyknes of a pure man̄; & he was lang-harid̄, & he prayed̄ hym̄ þat he wold̄ for charite cutt it shorter. And with gude wiłł he welcomd̄ hym̄ & sayd̄ he wold̄, ałł redie; & he garte hym̄ sett hym̄ down̄, & tuke a payr of sisurs and began̄ to clypp hym̄ before. And in þe hynderparte of his head̄ he fand̄ ij privay een̄ lurkand̄; and he had grete mervałł þerof & askid̄ hym̄ whi þai war þer. And he ansswerd̄ & sayd̄; "I am̄ Iesus, þat seis our ałł þis werld̄, and þies er þe een̄ whar̄-with I saw þi neghbur sew at þou stale, & slew it & hyd̄ it in a cafe." And with þat he vanysshid̄ away. And þis man̄ amendid̄ hym̄ & made restitucion̄ privalie for hur vnto hym̄ att aght hur, be advice of his confessur.

Dileccio. Supra, sicut de amicicia *et* amore.

CCLXIX.

Dionisius. Dionisij martirium beato Regulo nunciavit deus.

We rede how on̄ a tyme when̄ bysshopp̄ Regulus sang mes, and in hys canon̄ he namyd̄ þe apostels o-raw, & þan̄ þe martyrs, sodanly he sayd̄; "Et beatis martiribus tuis[1], Rustico *et* Eleutherio." And when̄ he had sayd̄ so, sen̄ als mekułł as he kend̄ þies servandis of God̄ at þai war olyfe, he had grete mervale how þer namys happend̄ so sodanly in his mouthe, & he wiste no þing of þaim. And as he was in þis mervałł, þer apperid̄ vnto hym̄

[1] Latin MSS. et beatis Martiribus tuis, Dyonisio, Rustico *et* Eletherio.

iij dowffes sittand' opon þe cros of þe awter; and þai had þe namys of þies holie martyrs writtyn *with* blude on *þer* brestis. And onone as he saw þat, he vnderstude at þies holie saynttis was
4 martyrd' & putt to dead'.

Discrecio. Discretus debet esse p*re*latus. Sup*r*a de Abb*a*te.

Discretus est a cibo abstinend*um*. Sup*r*a de Maria.

8 Disciplina. Disciplinandi su*n*t iuuenes ne insolescant. Inf*r*a de iactantia.

Discordia int*er* bonos non facile oritur. Sup*r*a de concordia.

CCLXX.

12 Dileccio. Dilig*i*t canis d*omin*um suu*m*, *et* est ei fidelis.

Solinn*us* tellis how þat Apius, Funius[1] & Puplius, & dyvers other *with* þai*m*, wer dampned' att Rome; & when þai war dead',
16 one of þai*m* had a hond', & he satt at þe galos att þai hang on iij dayes murnand' for his maister, & wolde neu*er* eate meate of no mans hand'. & when his maister was taken down, þai put brede in his maister mouthe, & he tuke it & eate it; & þan þai keste his
20 maist*er* in-to Tybur, & eu*er* as he flett in þe watir, þe dogg swam *with* hym, & at his power held' vp his head'.

CCLXXI.

Diligit canis vsq*ue* ad mortem.

Solinus tellis how þat when Iasalicius[2] was slayn, his hond' lay
24 by hym & wold' neu*er* eate meate after. And þe kyng saw þat, & garte make a grete fyre, & caste þe dead' bodie in; & onone þe hunde folowid' into þe fyre, and gruchid' not to be burnyd' *with* his maist*er* bodie.

[1] Latin MSS. Iunio.
[2] MS. Harl. Infelicio interfecto. MS. Arund. Iasolicio interfecto.

CCLXXII.

Discere. Discendum est in omni etate.

Valerius tellis of ane of þe vij sagis, & he wold' all-way say þat he was redie to lern̄; so hym̄ happend' on̄ a tyme for to fall seke, & was bown̄ to dye, and all hys ffrendis come aboute hym̄ & com- 4 furthid' hym̄. And evyn̄ sodaulie, als seke as he was, he sett hym̄ vp emang þaim, & tuke a buke & lukid' þeron̄; and þai askid' hym̄ whi he did' so, and he ansswerd' agayn̄ & sayd at he wold' lern̄ somwhatt of a disputacion̄, & þan̄ lay hym̄ down̄ & dye. 8

CCLXXIII.

Discendi multiplex est causa.

Jacobus de Vetriaco tellis þat on̄ a tyme he askid' a passand wyse man̄ and a wele-letterd', how he had lernyd' so mekull. And he ansswerd' agayn̄ & sayd'; "I had iij spirituall maisters, and þe 12 furste was drede, & the secunde was shame, and þe iij was luff. And me þoght evur in my mynd' þat I saw þaim, & ilkone of þaim a wand' in his hand' to bete me with. And becauce I was euer ferde to be bett, I sesid' neuer to lern̄. And also me þoght þat my felows 16 þat was yonger þan̄ I passid' me, and euer I vmthoght me at I wold' not be lawer þan̄ þai. And so doctryne ffell somwhatt vnto me, & keste me in a grete luff þerto, so þat I lernyd' not alonelie for drede nor yitt for shame, bod rather for perfite luff & 20 curage þat I had vnto lernyng."

Discretus debet esse confessor. Supra de confessione.

Discrecio multiplex est necessaria. Supra, infra, in 24 multis locis.

Discursus impediunt consolacionem divinam. Supra de consolacione.

Discursus iuuenis est periculosus. Infra de iuuene. 28

Disputandum non est de meritis sanctorum proterue. Infra Iohannis utriusque.

Disc*u*rrere no*n* de*b*et religiosus causa visitandi cognatos. Sup*r*a de affeccione carnali *et* de affectu.

Dissimulacio. Dissimulande su*n*t aliqu*ando* iniuriè.
4 Infra de Iniurijs. *et* c^{o}.

Dissimulat deus pecc*atu*m vt postea plus peniteat. Supra de Consuetudine peccandi.

CCLXXIV.

Diuicie sp*iri*tuales p*re*ponende su*n*t corporalib*us*.

8 Valerius tellis how þat whem Anaxagoras þe philosophur had travelď far for þe studie of philosophie, & whem he come agaym he fand' all his gudis destroyed'; "Ya," he said', "no fors of my gudis & I hafe con̄yng & my heall of my bodie; for þies two
12 er wurth mekull riches." And so he cowntid' more be riches of con*n*yng & of hele þam he did' be riches of gudis.

CCLXXV.

Diuicie sp*iri*tuales ho*mi*ne inuito p*er*di no*n* possunt.

Valerius tellis how ane of þe vij sagis, whem his enmys come into
16 his contrey & tuke all his gudis & his riches & fled' away þ*er*w*ith*, he was askid' whi he folowd' not om̄ þai*m* & tuke som̄ of his gudis fro þai*m*. And he answerd' agaym & sayd'; "Forsuthe whar-som̄-evur I go, I bere all my gudis w*ith* me." For he bare þai*m* in his
20 breste and noght om̄ his shulder, & not be syght of his ene, bod rather in his mynd' & his witt; "ffor þat," he sayd', "þat is closid' in a mans mynde & in his harte may not be takym̄ away w*ith* no mans hand', nor þai may not stele nor fle away þ*er*w*ith*."

CCLXXVI.

24 Diuicijs p*re*ponende sunt condiciones bone.

Jacobus de Vet*ri*aco tellis how þ*er* was a pure mam̄ þat w*ith* þe labur off his handis vnnethis cuthe gett his lifelod', ffor whem he had suppid', þ*er* lefte right noght ou*er* night vnto in þe mornyng;
28 & evur he was merie, to so mekull þat eu*er*ilk night, whem he was

in his bed' w*ith* his wife, he wolde, & sho, syng a sang m*er*elie at att þ*er* neghburs mott here; & þan þai wold' fatt on slepe. So þ*er* neghburs had grete m*er*vatt þ*er*off, and one of þai*m* said'; "I satt make swilk a way at I satt gar hym lefe hys syngyng." & 4 in p*r*esens of som of his neghburs, opon a night he tuke a sachett futt of sylver, & lete fatt afor þis pure mans dure. And when at he rase & sulde go furth to seke his lifelod', he fande þis bagg, & he tuke it vp & turnyd' agayn þ*er*-w*ith* in-to his howse & hid' it. 8 So on þe night after, als tyte as he was in his bed', he vmthoght hym in his mynde what he wolde do þ*er*-w*ith*; & he was ferd' þ*er*for þat he war not culpid' w*ith* felony þ*er*for, & also at no thevis sulde stele it from hym, or if so be at he boght or solde þ*er*-w*ith*, 12 or boght any lande, he mond' be suspecte, vnto so mekutt at he was so occupyed' in his thoght þat at þat nyght he sang not, nor was not merie; bod a grete while after he was passand' hevy & thoghtfutt. & þan his neghburs askid' hym whi he was so hevie, and 16 whi he sang nott as he was wunte to do; and he wolde nott tett þai*m* þe treuth. And þan he at aght þis money said' vnto hym; "I knaw þe treuth; for suche a day & in suche a place þou fande my money, & tuke it vp at I & myne neghburs saw, & had it in-to 20 þi howse." And when he hard' þis he wex ferd' & shamefutt, & sayd'; "woo wurth þat money þat hase turment me thus; for sen þ*at* I fand' it I had neu*er* ioy in my harte; & I hafe bene trubbled in my witt eu*er* syne, more þan eu*er* I was before when I 24 w*ith* grete labur of my bodie & my hand*is* gat my meat. And þ*er*for take þi mony þi selfe agayn, at I may syng & be mery as I was wunte to done." And so he did'; and fro it was gone, þis pure man made als merie as evur did he. 28

Diuicie temporales impediunt sp*irit*uales. Infra de fideiussore.

CCLXXVII.

Diuicias h*ab*ere et no*n* amare virtus est.

Saynt Gregur tellis of ane h*er*mett þat was a man of grete 32 v*er*tue & lefte att man*er* of gudis for Goddis sake, to so mekle

at he had no gude lefte bod a catt. And he prayed vnto God at He wulde vuchsafe to latt hym witt who sulde be his felow in þe blis of hevyn. And it was ansswerd hym from all-myghtie
4 God & sayd, þat Gregur sulde be his felow. And when he hard þis he made mekull sorow, & þoght his wilfull pouertie profettid hym bod little, sen Gregur þat had so mekull riches sulde be his felow in hevyn. So on a nyght as he was in his prayers, hym
8 þoght þat he hard almighti God say vnto hym; "Gregur, þat is so riche of gudis, is als pure in his spiritt as þou erte, for þou hase more lykyng in þi pouertie þan he hase in his riches."

CCLXXVIII.

Doctrina. Doctor debet ostendere facto quod
12 verbo docet.

We rede ex 'Dictis Patrum' þat þe abbott Iohn was askid whi he liffid so straytelie emang his disciples, & gaff þaim so strayte chargis & commaundments, and he & þai bothe mott hafe commen
16 vnto hevyn be other menys. And he made sorow & ansswerd agayn with grete wepyng, and sayde; "In all my life I did neuer myne awn will, nor I taght nevur no man to do noght bod at I did my selfe befor."

20 Doctor debet habere discretum modum *et* gestum compositum. Infra de predicacione.

Dolor. Dolendum est non de re que recuperari non potest. Supra de Consilio.

24 Dolor quandoque prodest corpori. Infra de gaudio.

Dolendum non est de morte amici temporalis. Infra de morte.

28 Doluspunitur grauiter. Supra de adulterio.

CCLXXIX.

D*omi*nicus ordinem p*er* b*ea*tam vi*r*ginem p*re*dicator*um* impet*r*auit.

We rede how oñ a tyme whenñ Saynt Dominyk was in his prayers at Rome, and laburd' beselie vnto þe pope for confirmacioñ of his ordur, oñ a tyme he saw in his spiritt almyghti God in þe ayre, shakand iij speris like as He wold' hafe destroyed' all þis werld'. And our Ladie, His meke moder, come vnto Hym̃ and askid' Hym̃ whatt He wuld' do; & He sayd' þat[1] He wolde destrow þis werld', w*ith* iij vicis þat was corrupte; þat was, w*ith* pride, co*n*cupiscens & avarice. And þañ sho sayd'; "Dere Son! Meng þi rightwusnes w*ith* m*er*cie! For I hafe a trew *ser*vand' at all call þis werld' agayñ vnto þe; & in eu*er*-ilk place shall destroy vicis." And þañ hur Soñ was soberd' & sayd'; "I wold' se hym̃ at sulde be ordand' vnto suche ane offes." & þañ our Lady shewid' Hym̃ ffurst Saynt Do*m*inyk, & þañ Saynt Frauncys; & hur Soñ com*m*endid þai*m* gretelie. And aft*er* þis visioñ Saynt Dominyk mett Saynt Frawncis þat he neu*er* saw befor' bod in þe vysioñ, & he kend hym̃ wele enogh̃, & kissyd' & sayd'; "þou erte my felow; latt vs stond' bothe sam*en*, & none adu*er*sarie sall p*re*vayle ayeyns vs."

CCLXXX.

Ad-huc de S*ancto* D*omi*nico.

We rede in his Legend how oñ a tyme, whenñ he come home & fande his brether at þ*er* reste, & þe yate sparrid', he wald' not wakenñ þai*m*, bod w*ith* his holie p*r*ayers he oppynd' þe yate, & he & his felow went in. And a noþ*er* tyme he had w*ith* hym̃ a monk of Ceustus ordur, & oñ a tyme whenñ þai wold' hafe gone into a kurk to say þ*er* p*r*ayers, & fand þe dure lokkid', þurgh his p*r*ayers þe dure oppynd', & þai went in & sayd' þar deuocions.

[1] Latin MSS. "Mundu*m*," inquit, "t*ri*bu*s* vicijs corruptu*m*, puni*re* uolo."

CCLXXXI.

Dominici precibus habitum ordinis virgo Maria attulit.

Also we rede in his Legend' ewhils Mayster Raynald', at was dene
4 of Aurilianens & a maister of law, was essurid' vnto Saynt Dominyk
to com̄ into his ordur, & hym̄ happend' for to fall seke, & was in
despayr of lechecrafte, þis holie Saynt prayed feruentlie for his
heall. And our Ladie & ij virgyns with hur apperid' visible &
8 enoyntid' þis seke man̄ with ane oyntement þat ane of þies virgyns
bare, & curid' hym̄ bothe spirituallie & bodelie, to so mekull þat
fro thens furth he felid' nevur movyng of his flessh vnto syn̄;
& sho schewid' hym̄ þe abbett of þe ordur at þe toder virgyn̄
12 broght.

CCLXXXII.

Dominici oratio semper auditur.

We rede also in his Legend' how þat Saynt Domynyk on̄ a tyme
[*come*] vnto a priour of Ceustus ordur, þat was a devote man̄
16 & famyliari with hym̄, that askid' hym̄ in privatie & prayed' hym̄
to tell hym̄ som̄ of þe gracis at God had giffen̄ hym̄; and he
ansswerd' agayn̄ & sayd'; "I tolde neuer man̄ at I sall tell you,
and I warn̄ you tell no man̄ whils I liff, ffor I latt you witt þat I
20 askid' neuer of God no thyng bod I had my desyre." So þis priour
thoght þat he wold' prufe þis, & said'; "Besoght[1] ye of God', & I
pray you beseke it, at Maister C[*lemet*] enter in-to your ordur, for
your brether gretelie desyris hym̄, & he hase no will þer-to; & he
24 is a famos man̄ and a gracious & a wele-letterd'." & þan̄ þis holie
man̄ sayd'; "Ye hafe askid' of me a grete þing. Not-withstondyng pray ye with me þerfor þis night, & to-morn̄ sall maister

[1] Latin MSS. "Impetretis ergo a deo ut magister C. Theutonicus intret ordinem uestrum."

Clemett com̃ befor̃ day & aske þe abett of our ordur." And so he did̃, & liffid̃ in þe ordur many day in p*er*seue*r*ans of gude holynes.

CCLXXXIII.

Dormiencium septem.

We rede in þ*er* Legend̃, wheñ Decius þe Emp*er*our p*er*sewid̃ Cristeñ meñ, þ*er* was vij yong Cristeñ meñ, & þai fled̃ att̃ sam*en* for drede off þis Decius vnto þe mownt of Celioñ beside þe cetie of Ephesim, whar þai war borñ, & þ*er* þai hid̃ þai*m* in a deñ. And þai warr accusid̃ vnto Decius Cesar at þai war þ*er*, & he garte close vp þe den mouthe at þai sulde not com̃ oute, bod at þai sulde dy þ*er*. And as God wold̃, sodanlie þai fell̃ on̄ slepe; and þ*er* was o*þer* p*r*ivay Cristeñ meñ þat wrate þ*er* martirdom̃ & put it betwix ij stonys. And þan̄ wheñ Decius & att̃ his kynrid̃ was dead̃ CCCLXXIJ [*yeris*], after þe XXX^ti^ yere of Theodoce þe Emp*er*our, þat was a C*r*istenman̄ & made grete sorow for ane heresye þat þan̄ began̄ at rise in þai*m* þ*a*t trustid̃ not in vprysyng of flessh̄, almighti God raysid̃ þai*m* in þis man*er* of wyse. Ther̃ was in þe cetie of Ephesie a cetisyn̄ þat went vnto þis mownt & þoght to make þ*er* a stable for his catell̃. And he oppynd̃ þis den̄, and wheñ it was oppyn̄, thies Saynttis rase vp and trowed̃ at þai had slepid̃ bod a nyght; and one of þai*m* þat hight Malchus, þat vsid̃ to seriff þai*m*, þai sent hym̃ in-to þe cetie to by þai*m* bread̃, & for to witt whatt Decius sayde. And he tuke w*ith* hym̃ v s*oldi* of þ*er* money. And wheñ he come att þe cetie yate, he saw a cros set vp̄ þ*er*-opon̄, & he had grete m*er*vayle; and þan̄ he went vnto eu*er*-ilk yate, & he fand̃ it so. And þan he went agayn̄ vnto þe furste yate, & he trowid̃ þat he had dremyd̃, and w*ith* grete ferdnes he went into þe cetie. And wheñ he hard̃ þ*a*t eu*er*-ilk man̄ was a C*r*isten̄ man̄, and [*purseyvid*] at þe cetie was o*þer*wice biggid̃, & at he cuthe know no man̄ at he saw, he askid̃ if þat was þe cetie of Ephesim; and ane answerd̃ hym̃ & sayd̃ ya. & he tuke oute his sylu*er* to by bread w*ith*, & he was taken̄ onone, & þai

sayd at he had fon a tresur, & þai putt a rape aboute his nekk & harlid hym[1] þurgh þe cetie to þ*er* bisshop; & he trowid at þai had drawen hym vnto Decius Cesar. And when þe bisshop askid
4 hym if he had fon any tresurrie, he answerd & sayd þ*at* he had þat sylu*er* of his fadur & his moder. And þan he askid hym whyne he was, & who was his fadur & his moder; & he said; "þai dwell in þis Cetie, in suche a place, & here-in I was born &
8 þis be Ephesim." And þ*er* was no man þ*at* kend nowder his fadur nor his moder; & he luked aboute hym if he saw any of his cussyns, and he was evyn emang þai*m* as he had bene fond. And þan þe bisshopp said vnto hym; "How may it be trew at þ*o*u
12 had þis sylu*er* of þi fadur, & þe scriptur of þai*m* is mor þan ccclxxij yere old, & þai hafe þe figur of Decius Cesar made opon þai*m*?" And þan he had grete m*er*vell & sayd; "Liffis not Decius Cesar yit?" And þe bisshop sayd; "Nay, son, þ*er* is none now in all
16 þis land þat is callid Decius, bod here hase bene a nod*er* emp*er*our of long tyme." And þan þis Malchus; "In þis I hafe a grete m*er*vayle, ffor yisterday I saw Decius com into þis cetie, & þis be Ephesim, bod no man trowis me; bod folow me & ye sall trow my
20 felows." And þan þe bisshopp vmthoght hym, & sayd vnto þe iustice; "þis is som vision att God will shew vs." And þai rase vp & fand betwix ij stonys letters selid w*ith* gold; & þe bisshop garte semble þe peple, & red it befor þai*m*. And when
24 þai come at þe den, þai lukid opon þies Sayntis[2], and þai fell evyn down in-to wele-sau*er*yng rosis. And when þe Emp*er*our hard tell of þis, he come vnto þai*m* & he saw þ*er* facis shyne, & fell down on kneis befor þaim & wepid, and halsid þai*m* &
28 þankid God. And þan Maximian said vnto hym; "For þe almyghti God hase raysid vs, þat þ*o*u may trow vndowtable at þe rysyng of deade folk sall be trew. For now we hafe ryssyn & liffid, and we wer evyn as a childe is in his moder wambe, bod
32 slepid & felid no hurte." And w*ith* þis þai lenyd þai*m* down, þat all folk saw, & yeldid vp þ*er* sawlis vnto allmighti God. *et c*[9].

[1] MS. þai*m*.

[2] Harl. MS. videntesque facies *sanctorum* in spelunca *quasi* rosas florentes, procidentes *glorificauerunt deum*.

CCLXXXIV.

Dormicio. Dormiend*um* no*n* est in or*atione* p*r*ivata.

Cesarius tellis how þ*er* was a young monk þat was a gude liffer, & he was so wayke & so feble þat hym̄ yrkid̄ to liff[1]. And on̄ a nyght when̄ matyns was done, he lenyd̄ hym̄ down̄ opon̄ a tre befor̄ ane altar vnto Laudes tyme, as was his ordur, & þ*er* he fell on̄ slepe. And our Ladie, Saynt Marie, come &[2] putt opon̄ hym̄ & sayd̄; "No*n* est hic locus dormiendi; here is not þe place off slepyng, bod rather of p*r*aying." And w*it*h þ*at* he wakend̄ & luke aboute hym̄ who spakk, & he saw þe bak of a wom*m*an̄, & p*er*seyvid̄ at itt was a wom*m*ans voyce at spak.

Dormire paru*m* debet suffic*er*e religioso. Infra de labore.

CCLXXXV.

Dormiend*um* no*n* est in choro.

Cesarius tellis of ane olde monk þat was a grete sleper; so on̄ a nyght as he stude at þe psalmodie at matyns & slepid̄, hym̄ thoght at he saw in his slepe, standand̄ befor̄ hym̄, a long man̄ & a difform̄, þ*at* held̄ in his hand̄ a lang, grete, clayie wispe[3], as it had wypid̄ hors. & he lukid̄ angrelie of þis monk & said̄ vnto hym̄; "Wharto stondis þ*ou* her̄ al night & slepis?" And he hytt hym̄ in þe face w*it*h þis clayie wispe. And w*it*h þat he wakend̄, & was ferd̄ at he suld̄ hafe strekyn̄ hym̄. And he plukkid̄ his hede so hastelie bakk, at he brakk it behynd̄ hym̄ on̄ þe wall. *et c*ᵖ.

Duplicitas semp*er* est vitanda. Infr*a* de honore parentu*m*.

Dux. Ducis vxor siue ducissa delicate viuens eciam in p*r*esenti punitur. Sup*r*a de delicijs.

[1] Latin MSS. sed uite sancte adeo debil*is* erat corp*ore*, vt eum viu*ere* tedere*t*.

[2] Latin MS. *et* ueste eum ferie*ns*.

[3] MS. *repeats here*, in his hand.

Dux malus in infernu*m* portatur. Infra de Inuidia.
Dux bonus in fine conu*er*titur. Infra de morte.

CCLXXXVI.

Ebrietas. Ebrius grauit*er* punitur.

4 Cesarius tellis how þ*er* was a pylgram̃ at, whem̃ he fand' gude wyne om̃ a tyme, he seld' his slavym̃ & drank it þ*er*-att. And he drank so mekull at he was dronkem̃, and fell evym̃ wude, to so mekull at mem̃ trowid' at he was[1] v*er*elie dead'. So his spiritt 8 was takym̃ & led' þ*er* paynys was, and þ*er* he saw þe devull sitt in a hy tre, as him thoght, cou*er*d' w*ith* burdis. And emang oþ*er* þ*er* was broght befor hym̃ þe abbott of Corbey[9]; and þe devull rase vp̃ & haylsid' hym̃ & servid' w*ith* a drynk mengid' w*ith* burnstom̃ 12 om̃ a burnyng chales. And whem̃ he had dronkym̃, he was com-*m*andid' vnto þe depe pitt. And whem̃ þe pylgram̃ saw þis he was passand' ferd'. And þam̃ þe devull cryed' w*ith* a hy voyce & said'; "Bryng hedur þat lord' of ours þ*at* late seld' hys pylgram̃ clothyng 16 & drank it att þe gude wyne, and' was dronkym̃." And whem̃ þis pylgram̃ hard' þis, he lukid' vppom̃ his gude aungell þat broght hym̃ thedur, & said', & he wold' delyver hym̃ fro thens, he suld' neu*er* after be dronkem̃. And so he come agaym̃ vnto hym̃ selfe, 20 and notid' þe day & howr, & went & shrafe hym̃ & did' his pylg*r*amege, & come home agaym̃ vnto his awm̃ land'. And he fand' att þe same Abbott dyed' þe same tyme at he saw his saule com*m*ytt vnto p*er*petuall paym̃.

24 Ebrietatis causas sapientes fugiunt. Sup*r*a de abstinencia.

CCLXXXVII.

Eccl*e*sia de vsuris *et* rapinis construi no*n* debet.

We rede how om̃ a tyme, whem̃ ane vsurar of his ravym̃ & his 28 vsurye had' byggid' a kurk, he desirid' a bisshopp̃ to com̃ & halow

[1] MS. *repeats*, was.

itt. And as þe bisshop̄ and̄ his clergie did̄ þe offes of consecracion̄, he was war of þe devull̄ syttand̄ vppon̄ þe hy altar̄ in a chare, þat said̄ vnto hym̄; "Why halows þou my kurk? Sese! for þe iuridiccion̄ þeroff longis vnto me; ffor it is byggid̄ all̄ of ravyn̄ & vsurie." And with þis, þe bisshopp̄ & his clerkis wer ferd̄ & went þer ways. And onone as þai wer getten̄ oute þer-of, þer was a grete noyce þer-in, & þe devull̄ sett fire þerin & burnyd̄ it vp & destroyed̄ itt euere dele, att all̄ folke mott se. *et c⁹.*

Ecclesie dedicacione expellitur demon. Supra de dedicacione.

Ecclesie sepultura parum prodest aliquando. Infra de sepultura.

CCLXXXVIII.

Ecclesiis non sunt bona temporalia subtraenda.

Petrus Damyanus tellis how som tyme þer was ane erle þat was of gude name and liffid̄ well̄; and when̄ he was dead̄, a man̄ of religion̄ was ravisshid̄ in his spiritt, and[1] he saw [*þis erle*] in hell̄ in a grete degre, syttand vppon̄ a hy leddir in myddest of burnand̄ paynys; and as hym̄ thoght, þat stie stude evyn̄ in myddeste of hell̄. And þan̄ he askid̄ whi þis erle þat was so gude a man̄ and liffid̄ so rightwuslie, was so turmente. It was tolde hym̄ þat it was for a possession̄ þat he had taken̄ fro þe kurk̄ off Metence, þat was giffen̄ vnto God & Saynt Stephan; and for þis, fro hensfurth̄, all̄ his sequele at holdis þis same possession̄ & knowis þerof mon̄ be punysshid̄ vppon̄ þis same stye.

Elacio cordis semper causatur ex adulacione *et* ex vestium apparatu. Supra de augurio.

Elacio cordis aufert graciam a deo concessam. Infra de locucione.

[1] Harl. MS. vidit . . . dictum Comitem in inferno, in supremo gradu cuiusdam scale erecte(s)* inter stridentes *et* crepitantes flammas.

* Arund. MS. erecte.

CCLXXXIX.

Eleccio. Eligi semp*er* debet melior ad offi*ci*um.

Petrus Clariuall tellis how in a Cathedrall-kurk of Fraunce þ*er* fell a[1] dis-corde for chesyng of þ*er* bisshopp̄. So þai co*m*promysid̄ vnto a cardinall þat was þ*er*, þat he sulde chese þai*m* one of ij, whame þai namyd̄. And þis Cardinall tuke counceil att þis holie man̄ Petrus Clariuall, whethur hym̄ was bettir to chese to be bisshopp̄; and he ansswerd̄ agayn̄ & sayde, þat of ij fals penys þe bettur may nott be chosyn̄.

Eligi no*n* debet puer in p*r*elatu*m* ve*l* iudice*m*. Inf*r*a de puero.

Eligi no*n* debet p*r*elatus racione carnalitatis. Inf*r*a de p*r*elato. Et sup*r*a de abb*a*te.

Elemosina semp*er* est danda. Sup*r*a de dacione *et* dono.

Elemosina paup*er*i negari no*n* debet. Inf*r*a de paup*er*tate.

Elemosina eciam in p*r*esenti deus reddit. Sup*r*a de auaricia.

Elemosina temp*er*ata auget, negata, temporalia toll*i*t qu*ando*que. Sup*r*a de auaricia.

CCXC.

Elemosina temporalia auget.

Petrus Damian*us* tellis how som tyme þ*er* was a bisshopp̄ þat thurstyd̄ gretelie to drynk̄ wyne, and com*m*andid̄ it to be broght vnto hym̄; and̄ þe butler powrid̄ furth̄ all̄ þat was in þe flakett & broght it vnto hym̄. And sodanlie þ*er* come a pure man̄ & p*r*ayed̄ þai*m* to giff hym̄ it, or els he monde dye for threste; and þe bysshop̄ com*m*andid̄ it to be giffen̄ vnto hym̄. And when̄ he

[1] MS. *repeats*, a.

had dronken it he cryed for more, & said his thriste was not slakid; and þe bisshop bad giff hym more. And þe butler said at þer was no more; and þan he bad þaim go vnto þe vyne-garth & luke if þer war lefte any vynys growyng, & feche hym. And 4 when þai come þer, þe vyne-garth, at no frute was in befor, was growyng full of rype grapis.

CCXCI.

Elemosina reddit plus quam datur.

Petrus Damianus tellis how som tyme þer was a pure husband- 8 man, and he had no mor money lefte to by hym with soule vnto his bread bod a peny; and sodanlie þer come a pure man & askid hym a peny for Goddis sake, & he gaff hym þis peny with gude will. And so he went home & sett hym down to his meatt, and 12 his wife sett bread befor hym & no soule. And sodanlie þer come in ane vncuth man hastelie with xx soldi bon in a clothe, & putt it in his hand, & said his lorde sent hym it. & he thankid hym & prayed hym bide & drynke. And ewhils þai went at feche hym a 16 drynk, sodanlie he was away.

CCXCII.

Elemosina remuneratur in presenti.

We rede in 'Gestis Iohannis Elemosinarij' how þer was a knyght at was robbid, and he come vnto þis Iohannes & told hym of his 2 myschefe; and he commandid a servand of his to gyff hym xv libra of gold, and he gaff hym bod v libra. And þer come a wedow vnto hym with a bull, & xv[1] markis of gold wretyn þerin, & he tuke it & delyvird it vnto his men, & askid þaim what þai gaff þe 24 pure man, & þai said xv libra, as þai had in commandment; & he had knowlege at þai did wrong & askid þaim þe bull agayn, and þer was wretten þerin bod v[2]. And þan he askid þe wedow how

[1] Latin MSS. dedit ei . . . noticiam exennij v. centenariorum auri.

[2] The Latin MSS. further explain that Iohannes said, "Si dedissetis xv ut iusseram, que attulit v. centenaria xv attulisset."

mekull at sho had writtenn, & sho said' xv, bod x was away; and sho said' sho trowed' it was Goddis will att sho suld' offer bod v. And' þann his servand' was ashamyd' & grawntid' treuth, & tellid' hym all, & besoght hym of forgifnes.

CCXCIII.

Elemosina remuneratur in futuro.

Saynt Gregorie tellis how somm tyme þer was a shomaker þat wold' wurk all þe weke day, & onn þe Satturday[1] he wold' evur go vnto þe kurk. So þer was a gude halie mann, & he saw be revelacionn of þis mann, þat a howce was byggid' for hym in hevynn, and þai at bigid' it wroght alway onn þe Satturday; and he spyrrid' of þat mans life, & he fand' how þat he wroght all þe weke day, & what at he mott safe ouer his meatt & his clothe, he wold' go vnto þe kurk vponn þe Satturday & giff it vnto pure menn.

CCXCIV.

Elemosina facta de rapinis *et* iniuste acquisitis non valet.

Petrus Damianus tellis how som tyme þer was a bisshoppp, and in a visyonn he saw a pope at hight Benett, att wold' new be dede, & hym þoght he saw hym bodelie syttand' onn a blak hors. And þis bisshoppp said'; "Allas! erte þou nott pope Benett, at is newlie dead'?" & he said'; "Yis, I amm þat same vnhappy mann; and here," he sayd', "I am grevuslye turment, bod I despayr nott of þe mercie of God', & I may gett any helpe. And þerfor I pray þe go vnto my successur, & bid' hym do almos for me in suche a place, for þat almos at is giffenn for me hedur-toward' profettis me noght, for it was all of robbery & of wrong-gettenn gudis."

Elemosina debet fieri de vestibus. Infra de histrionibus.

[1] Latin MSS. die Sabbato.

CCCXV.

Elemosina no*n* debet esse causa vane gl*o*rie.

Heraclides tellis how a halie wom*m*an̄ of Rome, þat hight S*ancta* Melama[1], broght on̄ a tyme vnto abbott Pampus[2] iij c. li*bra*, & he thankid̄ hur þ*er*for̄ & bad God reward̄ hur[3]; & he gaff it vnto his s*er*vand̄ & bad hym̄ go devide it emang his brethir. And sho stude still̄ and̄ þoght sho sul̄d̄ hafe had̄ owd*er* grete lovyng, or grete blissyng, for þis gifte; & when̄ sho hard̄ he wold̄ say no mor̄, sho said̄ vnto hym̄: "Sur, I latt þe witt þ*er* is in þatt pokett iij c. li*bra*." & yit he lukid̄ not vp̄; & þan̄ he said: "Doght*er*, þou sulde say þis easyelie when̄ þ*o*u hase gyffen̄ þine almos[4]. And þ*er*for̄ be still̄ & luke aft*er* no lawde of man̄, bod of Hym̄ þat þ*o*u giffes it for̄; ffor He þat made all̄ þing of noght, He can̄ reward̄ þe when̄ att Hym̄ plesis; & þ*er*for̄ luke aft*er* no noþ*er* thank nor reward̄ bod of Hym̄."

Elemosina data amore alicui*us* s*ancti* ips*i* datur, *et* in p*r*esenti aliqu*ando* remune*r*atur. Inf*r*a de p*er*egrino.

CCCXVI.

Elemosina ecia*m* no*n* ex deuocione data valet.

Ioh*ann*es Elemosinarius tellis how þ*er* was a riche tol-gadurer þat hyght Peirs, & he luffid̄ no pure men̄ nor wold̄ giff þai*m* none almos; & when̄ þai come to his howse he wold̄ shute þai*m* oute, & giff þai*m* noght. So on̄ a tyme þ*er* was a grete meneya of pure men̄ sam*en*, & þai made grete co*m*playnt emang þai*m* how þai cuthe gett none almos of þis riche man̄, þis Peirs Toller. So emang þai*m* all̄ ane starte vp̄ & sayd̄; "I dar lay w*ith* you all̄ a grete wageour att I sall̄ þis day or evyn̄ gett almos on̄ hym̄." & þai laid̄ a wageour agayns hym̄. So þis pure man̄ went vnto

[1] Harl. MS. Melana.
[2] Harl. MS. Paulo. Arund. MS. Pambo.
[3] MS. hym.
[4] Latin MSS. "Si inde, o filia, hoc offerens, competenter hoc diceres."

his howse & stude at þe dure, & askid' almos. So þis Peirs bad hym̄ pakk̄, & said he sulde hafe none; and eu*er* he cried' for almos & wold' not sease. So þis Peirs wex wrothe w*ith* hym̄, and' soght
4 a stone to caste at hym̄, & he cuthe fynd' none. So þ*er* happend' a s*er*vand' of his awn̄ to com̄ in at þe dure in the mene-while w*ith* a baskett fuł of ry lovis, and in a grete tene he tuke ane of þies rye lovis & slang it att þis pure man̄, and gaff hym̄ a grete
8 strake þ*er*w*ith*; & þe pure man̄ was fayn̄ of þis lafe & tuke itt & went vnto his felous & told' þai*m* how he had' it at þe hand' of þis Peirs Toller. And w*ith*[*in*] ij dayes aft*er* þis man̄ feł seke, lyke to dye. And he was takyn̄ in a vysyon̄ & hym̄ þoght at he was
12 broght befor a iuge, & hym̄ þoght þ*er* was fowle blakk men̄ þatt putt ał his iłł dedis in a wey-skale. And on̄ þe tod*er* hand' hym̄ þoght þ*er* was fayr̄ men̄, bod þai wer passand' hevy, & said' þai had no gude dede of his to putt in þe tod*er* wey-skale agayns his iłł
16 dedis, bod alonelie a rye lofe þat he had giffyn̄ God' halfe agayn̄ his wył. And þai putt it in þe tod*er* wey-skale, & yitt it was þe lighter be a grete dele, & þan þies men̄ bad' hym̄ eke more weght to putt in þat wey-skale agayns his evuł dedis, or els þies blak
20 men̄ wulde take hym̄. And w*ith* þat he wakend' & was delyverd', & sent after þe preste & tolde hym̄ ał þe cace, & said' in þis man*er* of wyse; "Sen̄ a rye lafe þat I keste in ane anger fro me p*r*ofettid' me so mekuł, þan̄ I wote weł þat & I giff ał my gudis for Godd*is*
24 sake, att þat wiłł gretelie profett me." And so he did' afterward' & become a gude man̄.

Elemosina occulte debet dari. Sup*r*a de amicicia.
Elemosinam impedit avaricia. S*upr*a de auaricia.

CCXCVII.

28 Elemosina*m* deus aliqu*ando* sibi datam ostendit.

Ioh*ann*es Elemosinarius tellis how on̄ a day afterward', when̄ þis same Peirs was arayed' in þe beste clothyng at he had', a pure ship-man̄ at was nere-hand' nakid' come vnto hym̄ & askid' hym̄ almos,
32 & he gaff hym̄ his vppermeste garment. And when̄ he had it,

onone he sold' itt. And when Peirs had knowlege þerof, he was somwhat trubblid' in his mynd' & said'; "I was nott worthi at þis pure man sulde were my clothe, nor hafe me in remembrance." And on þe nyght after, when he was on slepe, he was war a man 4 þat was bryghter þan þe son, & hym thoght he said' vnto hym; "Peirs, whi wepis þou? Knowis þou þis clothyng?" & he said'; "Ya, sur." And our Lord' sayd' agayn vnto hym; "þat clothyng at þou gaff þe pure man, þou gaff it me; and' þis is it at I am 8 cled in."

CCXCVIII.

Elemosina eciam viuis prodest quando pro eis fit.

Iohannes Elemosinarius tellis how som tyme þer was[1] a man þat was taken with[2] þe Persies & putt in-to prison. So other 12 prisoners of his awn contre þat was with hym esskapid' & went home vnto his contrey, and told' his wyfe þat he was dead' & berid'. And his wyfe & his frendis garte iij yere to-gedur þe preste euer-ilk a day do a colett for hym in his mes. And in þe iiij yere hym 16 happend' esskape and com home. And þai war fayn on hym & told' hym how þai had done for hym. And when þai had' tolde hym, he said' þat euer-ilk a day at þat colett was said' for hym, aboute mes-tyme, þer come a fayr man & lowsid' hym oute of 20 his yrnys. And so he was lowse att day afterward' to nyght come; and þan he wold' lay hym down, & on þe morn he felid' hym-selfe bon agayn in yrnys as he was befor.

CCXCIX.

Elemosinam recipiens *et* non orans pro dante punitur. 24

Cesarius tellis how som tyme þer was a pylgram þat tuke sekenes, and' dyed in his pylgramege. And he bewitt þe preste his slavyn, & þe preste tuke it, bod' he had litle charge of þe saule. So it happend' afterward' at þis preste made hym a monke in Ceustus 28

[1] *After* was, þat, *erased.* [2] MS. *repeats,* with.

ordur; and as he lay on a nyght in his dortur, he was ravisshid in his spiritt, & had vnto þe place of paynys, *þer* he saw many sawlis grevuslie punysshid. And he hid hym behynd þe dure. So he
4 was war of þis slavyn, *þer* hym þoght, at þe pylgram had giffen, and þe devull askid who aght it; & þai told hym at it was þe prestis at stude behynd þe dure, & at a pylgram had giffen hym itt to pray for hym, & he had owder litell prayed for hym or
8 noght. And þe devull [*said*][1]; "Latt vs reward hym"; & he tuke þis slavyn & putt it in hate, bulyng, stynkand watir, & clappid þe preste in þe face *þer-with*. And *with* *þat* he wakend & cryed; "Helpe me! helpe me! ffor I am so burnyd þat I dye." And þe
12 monkis his bruther rase vp & come vnto hym, & þai fand all his face & his head burnyd all þe flessh nerehand of, & hym halfe dead; & þai tuke hym vp & had hym in-to *þer* ffermorye, & þan he told *þaim* *þer*-of. & ilk-one of *þaim* sayd mes þat day for
16 þis pylgram; & onone after þis monke amendid & was als hole as he was befor.

CCC.

Elemosina p*rop*t*er* vana*m* glo*r*iam f*acta* non p*ro*dest.

Cesarius tellis of a vision þat was sene in Balmarie[2], how þat a
20 ryche lord, att was dead, vppon a nyght apperid vnto his wife, and sho askid hym whatt estate he stude in; & he ansswerd agayn & sayd þat he was dampnyd. And sho askid hym whi he said so, & said; "Whatt p*ro*fett*is* you your grete almos-ded, & þe h*er*berie at
24 ye did?" And he said þai p*ro*fett hym no thyng vnto evurlastand life, for he sayd he did *þaim* nott be way of charite, bod rather for vayn glorie. And sho askid hym mekull mor, & he said *þat* he myght nott abyde & tarye w*ith* hur, for his maister þe devull
28 bade hym w*ith*-oute þe dure. And he said, & þe levis of all treis in þis werld wer turnyd into tonges, þai might nott all tell his paynys. And þan his maist*er* callid hym; and when he wente all þe castell shuke w*ith*.

[1] Latin MSS. ad quod diabolus.
[2] Arund. MS. Balbaria. Harl. MS. Balwaria.

CCCI.

Elemosina que fit de re que, *et*-si in se non fuit rapta, tamen si de re [1] rapta ortu*m* h*a*bue*r*it, no*n* valet.

Cesarius tellis how som tyme þ*er* was a riche mañ, and vnd*er*-nethe þe colour of almos-dede, he made pure meñ a feste. So emang þai*m* þ*er* was one and he wold' not ete, nor a nod*er* þat satt by hym̃ þat wold' hafe etyñ, he wold' not latt hym̃, bod eu*er* as he putt meatt vnto his mowth̃, he tuke it fro hym̃. And þai att wer aboute hym̃ askid' hym̃ whi he wold' nott suffre þe mañ to eatt; and he ansswerd' & said'; "I will̃ nott att he syñ; ffor þis almos is done of stoltherie." And þai said' he leyid', ffor he þ*a*t did' þe almos was a gude mañ. And he ansswerd' agayñ & said'; "Nay, I lee nott; ffor þis calfe þat is devidid' her̃ in almos emang pure meñ, in þe v gene*r*acioñ fro hyne was of a cow þat he had stolleñ." And þai þat wer aboute had grete m*er*vall̃ here-off.

Elemosine vsurario*rum* ecia*m* non su*n*t grate deo. Inf*r*a de vsuris.

CCCII.

Elemosina in centuplu*m* redditur deo.

Iacobus de Vet*r*iaco tellis how at þ*er* was a bisshopp̃ þat made a se*r*moñ, & in his sermoñ he said' at þai þat delte þ*er* gudis to pure men suld' hafe þ*er*for̃ a hondrethfolde reward'. And þ*er* was a riche mañ at hard' hym̃, & all̃ þe gudis att he had, he putt þai*m* vnto þe bisshopp̃, & he delte þai*m* vnto pure meñ for Goddis sake. So hym̃ happend' to dy, & his childre tuke a sute agayñ þis bisshop̃ & askid' þ*er* fadur gudis agayñ. And he was not in power to giff þai*m* agayñ. Not-w*it*h-stondyng he was a holie mañ, & had a com*m*andment be revelacioñ, and he and þai to-gedur suld' go vnto þ*er* fad*er* grafe; & so þai did', & tuke hym̃ vpp̃. & þai fand' in his hand' a quytans, wreteñ & selid' w*it*h his awñ seale, þ*a*t he not alonelie had reseyvid' agayñ all̃ þe gudis at he

[1] MS. se.

had delyverd þe bisshopp, bod also þatt he had reseyvid a hondreth tymys mor. And when þis riche mans childer saw þis, þai lete hym alone & sewid hym no more.

4 Elemosina eciam in presenti redditur in centuplum. Infra de Hospitalit[*at*]e.

CCCIII.

Elemosinam recipientes ab vsurarijs puniuntur.

We rede in 'Legenda Sancti Fursij,' when þe sawle of hym was
8 passid oute of his bodye, ffendis accusid hym befor almighti God, and þai cuthe not fynd nothyng to accuse hym off, bod at he had on a tyme taken a cape of ane vusurar, & þis sentans þai fand agayn hym. And gude angels stude on þe toder syde & pleyid
12 agayns þaim, and almighti [*God*] gaff eniugement þat his sawle sulde go agayn vnto his body & do penans þerfor. So with þis þer was a fend wrothe, & in a tene he tuke þis vsurar saule & keste in his face. And so his saule come vnto his bodye; and euer after
16 þer was in his saule[1] a spott as it war byrnyd with þis vsurar saule. Yit not-with-stondyng þis holie man had nott þis cape of þis vsurar[2] bod as almos-dede.

Elemosinarius per preces pauperum liberatur a dam-
20 pnacione. Ex miraculis Beate Virginis vt infra Laurencij.

Eleuatur cor hominis quando honoratur. Supra de Augurio.

CCCIV.

24 Episcopus a demone citatur.

We rede in 'Libro de Dono Timoris,' how on a tyme a bisshopp happend to fall seke, and a fend come & somond hym to com afor

[1] Saule, *for* face, Lat. MSS. apparuit in facie. [2] MS. vsusar.

þe pope, & for to giff rekynyng of his adminystracion. So vppon
þe day at was assignedʼ hym, hym thoght þat he was drawen vnto
iugement befor þe pope, and at þe devull suldʼ article agayns hym
for to giff a rekenyng. And he cuthe not giff a due rekynyng; so 4
hym thoght hym was assignydʼ a day to take his full sentance on,
and her-for he wex passyng hevy, and callidʼ all his howsholdʼ aforn
hym, & toldʼ þa*im* how it was. So a nod*er* day hym thoght at
a fendʼ come & co*n*streynydʼ hym to com to his rakenyng befor þe 8
hye iuge of hevyn, and he vggedʼ so w*ith* þe fendʼ þat he cryedʼ
hugelie, & saidʼ he woldʼ nott go w*ith* hym; & he clekidʼ a pyler in
his armys to holdʼ hym by þat he suldʼ nott take hym, and w*ith* þat
his headʼ was plukkidʼ off & he dyedʼ. 12

Ep*iscopu*s de religione su*m*ptus, cibaria delicata vitare debet. Infra de Gula.

Ep*iscopu*s a demone temptatur. de Andrea sup*r*a.

Ep*iscopu*s bonus deuote moritur. Sup*r*a de Com- 16
munione.

CCCV.

Ep*iscopu*s a s*anct*is accusatur.

We rede in 'Libro de Dono Timoris,' how þ*er* was in þe cetie of
Turan a gude man; and he vsidʼ of costom to com on þe night to 20
matyns vnto þe cathedrall-kurk þ*er*. So on a tyme hym happendʼ
com tymelie, & he fandʼ þe yatis opyn, & he saw a grete light in þe
kurk, & a iuge syttandʼ in a trone. And hym þoght þ*er* come
Saynt Martyn & many o*þer* Saynt*tis* w*ith* hym, and accusidʼ þe 24
archbisshopp of þe same kurk, & he was citydʼ & come. And
he was sett in a chayr in his pontificall aray, and he was grevuslie
accusidʼ and woldʼ giff none ansswer, to so muche þe iuge wex
wroth w*ith* hym, & smate þe chayre & hym bothe owr w*ith* 28
his fute. & w*ith* þat þe vision vanysshidʼ away, & þis gude man
went vnto þe bisshoppis place, & spirridʼ how þe bisshop didʼ;
& his meneya went in-to his chawm*er* & lukidʼ, and fandʼ hym
starkʼ deadʼ in his bedʼ sodanly. 32

CCCVI.

Ep*iscop*alis status p*eric*ulosus est.

Cesarius tellis how on̄ a tyme þ*er* was a monk of Clariuall þat was chosyn̄ to be a bisshopp̄; and he forsoke to take it & wold̄ not agre þ*er*to, nowd*er* be com*m*andment of his abbott nor yitt of þe archbisshopp̄. So w*ith*-in a while after hym̄ happend̄ to dy, and on̄ þe night aft*er* he apperid̄ to a man̄ þat he luffid̄, a bruther of his, and he askid̄ hym̄ of þis inobediens, whether it noyed̄ hym̄ or nay. And he ansswerd̄ agayn̄ & said̄ nay, it noyed̄ him not; "ffor," he said̄, "si ep*iscop*atu*m* suscepissem, et*er*naliter dampnatus es*s*em. And I had̄ taken̄ þe bisshopprike, I had bene dampnyd̄ for evur." And he ekid̄ to & sayd a full̄ ferdfull̄ wurd̄, & þat was þis, þat þe estate of þe kurk sulde happen̄ so, at it sul̄d not be wurthi to be gou*er*nyd̄ bod w*ith* reprevable bisshoppis.

Ep*iscop*us habens iusticiam secularem diligent*er* debet au*er*tere quid balliuis suis p*re*cipiat. Infra de iudice.

CCCVII.

Ep*iscop*us debet esse sobrius.

Petrus Damyanus tellis how þ*er* was som̄ tyme a bisshopp̄, & he garte ordand̄ for hym̄ selfe a lawmpron̄; and when̄ he had said̄ mes, he garte giff þis lampron̄ vnto a pure man̄ for Goddis sake.

Evagacio cordis. Euagatur cor freque*nter* in oracione. Sup*r*a Barnardi.

CCCVIII.

Eukaristia su*m*pta ab infideli a combustione eu*m* p*ro*texit.

We rede how on̄ a tyme þ*er* was a childe þatt was a Iew son̄; and he was fayr and gentyll̄, so þat cr*iste*n̄ men̄ childre luffid hym̄

passandlie wele, vnto so muche þat vppon̄ a tyme þai desyrid hym̄ to go into a kurk of our Ladye w*ith* þai*m*, and' þ*er* for to take þe sac*r*amen̄t as þai did'; and he did so. And onone as he come home he tolde his fadur, & he was hetand ane oven̄, and he was so 4 wroth þ*er*-with̄ þat he tuke þis chylde, his awn̄ son̄, & keste hym̄ in þe hote ovyn̄. And þe childes moder saw how he had putt hym̄ in þe ovyn̄, & how þe low come oute at þe mouth̄ þ*er*-of; & sho wex evyn̄ wude and ran̄ oute att þe dure and' cryed as sho war 8 wude. And cristen̄ men̄ had grete m*er*vall̄ & ran̄ into þe Iewis howse, and w*ith*-drew þe fyre oute of þe oven̄ mouthe, and fand þe child' in þe ovyn̄, syttand' opon̄ þe hate colis, right as had sytty n̄ opon̄ fayr flowris; and hym̄ aylid' no rew sore. And þai tuke 12 hym̄ furth̄, & he told' þai*m* all̄ þe cace. And onone þai tuke þis Iew, his fadur, & threste hym̄ in-to þe oven̄; and onone þe fire had made a nend' on̄ hym̄, so þ*at* þai cuthe nowder fynd of hym̄ bone nor lith̄. And þan̄ þe childe told' þai*m* how þ*at* wom*m*an̄[1] 16 þat was in þe kurk þ*er* he had etyn̄ bread' w*ith* his felous, syttand' in a chayr, þat had a little chylde syttand on̄ hur kne wappid' in a clothe, coverd' hym̄ w*ith* hur mantyll̄ þat þe fyre shuld' nott burn̄ hym̄. And so þis childe and his moder, and many other Iewis, 20 wer cr*is*tend enspeciall̄ for þis fayr m*er*acle of þe sacrament.

CCCIX.

Eukaristia p*rop*t*er* fidei roborac*ion*em versa est in carnem.

Saynt Gregur tellis how þ*er* was a wom*m*an̄ at Rome, and sho 24 had grete devocion̄ to make offrand' vnto þe pope, and in esspeciall̄ opon̄ þe Sononday. So opon̄ a day sho come w*ith* other to be howsyld' of þe popis hand', and when̄ þe pope sulde howsell̄ hur, & said'; "Corpus D*omi*ni n*ost*ri, Ie*s*u Cr*ist*i, et c^o^," sho smylid'; 28 & he pursayvid itt, and w*ith*-drew þe sac*r*ament fro hur, & laid' it on̄ þe altar fro þe toder. And when̄ he had done, he callid' þis wom*m*an̄ on̄ syde, and askid' hur whatt þing was in hur harte þat

[1] MS. *repeats*, þat wom*m*an.

sho smylid whe[*n*] he sulde hafe howseld hur. And sho ansswerd agayn & sayd; "Sur, I vmthoght me þat þat porcion of bread was of þe same offrand þat I made with myne awn handis; and when I hard you call itt a body, þan I smylid." And evyn furth-with þis holie man hereof made a sermon vnto þe peple, & he & þai fell in þer prayers vnto almyghti God, & evyn opynlie, at þai all saw, þis porcion turnyd in-to a little fynger all bludy. And when þis womman & all þe peple saw þis, þai war passand fayn [1], & mekull more stirrid into deuocion & confermyng of þe faithe þan þai wer afor. *et c*⁹.

Eukaristia liberat a purgatorio. Infra de proprietario.

Eukaristia sustentatur aliquis sine aliquo cibo. Supra de cibo.

Eukaristia vbique est adoranda. Infra de Milite.

CCCX.

Eukaristie loco nulla alia hostia administrari debet.

We rede how þat when Hugo de Sancto Victore, þat was ane excellent doctur and a devoute in religion, agayn he sulde dye laburd gretelie in sekenes & no meate mott hold, he prayed his brethir with a grete instans for to giff hym þe sacrament. And his brethir þoght þai wuld somwhat slake his truble, and þai tuke a symple oste & broght hym in-stead of þe sacrament. And he conseyvid in his spiritt at þai did wrong, & sayd; "God hafe mercie of you, brether, whi wuld ye hafe disseyvid me? For þis is not my Lord at ye hafe broght." And þai had grete merveill here-of, and went and fechid þe sacrament. And when he saw þat he myght not resayfe it, he held vpp his handis vnto hevyn and prayed on þis maner of wyse; "Ascendat filius ad patrem *et*

[1] MS. fayr.

spi*ritu*m s*anctu*m qui me fecit[1]." And in þies wurdis saying he swelte; and þe sacramente evyn̄ þ*er* emang þai*m* vanysshid̄ away.

Eukaristie loco falsus den*a*rius malo rustico ad- 4
ministratur. Infra de oblacione.

Eukaristie su*m*pcio ecia*m* obstinatu*m* de obstina-
ci*o*ne *et* dolentem reuocat ad penitenciam.
Infra de obstinacione. 8

Eukaristia a religioso p*rop*rietario no*n* potest sumi.
Infra de p*rop*rietate.

CCCXI.

Eustacij Placidi.

We rede in þe Legend̄ of Saynt Eustace þat befor̄ was callid̄ 12
Placidus, how on̄ a tyme as he went on̄ huntyng att þe harte, emang att̄ oþ*er* he fand̄ a fayre harte, and hym̄ he pursewid̄ & folowd̄. So at þe laste þis harte turnyd̄ agayn̄ & lukid̄ on̄ hym̄, and he beheld̄ þis harte, and he saw betwix his hornys a cros and 16
þe ymage of our Lord̄ Ie*s*u, þat spakk vnto hym̄ be þe mouthe of þis harte, & tolde hym̄ & taght hym̄ þe faythe of þe kurk̄, & bad hym̄ teche þe same vnto his wyfe & his childer; and so he did, & þai trowid̄ þer-in. And þai war cr*ist*end̄ at Rome; and Placidus 20
was callid̄ Eustachius, and his wife was callid̄ Theospita, and his sons Agapitus and Theospitus. And opon̄ þe morn̄ our Lord̄ aperid̄ vnto hym̄ in þe same place & in þe same figur, and tolde hym̄ þat he sulde suffer mekull̄ þing bod he sulde giff hym̄ þe 24
v*er*tue of paciens. So w*ith*-in a little while after, dead̄ come and tuke att̄ his hows-meneya, and thevis come and robbid̄ hym̄ of att̄ his gudis, so þat hym̄ was lefte right noght, bod was almoste nakid̄. So on̄ a nyght he fled̄ away w*ith* his wife & his childer, 28
and went our att a ferie, and had nothyng to pay for his ferilay,

[1] Latin MSS. "Ascendat filius ad p*a*trem *et* spiritu*m* s*anctu*m, ad deum qui fecit illu*m*."

[&] þe maist*er* of þe shipp̄ tuke his wyfe from̄ hym̄ for his ferilay, mawgre his tethe, becauce sho was a fayr wom*m*an̄. And he made grete sorow & went on̄ his wayis w*ith* his childer. So hym̄
4 happend̄ to com̄ vnto a watur, and itt was so grete he myght nott bere þai*m* ou*er* bothe att onys. So he tuke þ*at* one on̄ hys bak & bare it our, & lefte þ*at* other behynd̄; and when̄ he come agayn̄ for þe toder, & was in þe myddeste of þe watir, þ*er* com̄e a lyon̄
8 on̄ þe tone syde & tuke þ*at* one of his barnys, and a wulfe on̄ þe tod*er* syde & tuke þat o*þer*. And he, when̄ he was in þe myddeste of þe watir, saw þis, and mornyd̄ & made mykill̄ sorow, & luhid̄ þe hare of his head̄, and turnyd̄ agayn̄ & went on̄ his
12 wayis mornand̄. Not-w*ith*-stondyng, at he wyste not, hurde-men̄ & plew-men̄ rescowid̄ his childer fro þis lyon̄ & þis wulfe, & þai war bothe nurisschid̄ & broght vp in þe next town̄. So Eustace wiste nevur what he moght do, & he become a mans hird-man̄, &
16 kepid̄ his catell̄ xv yere; and almighti God kepid̄ his wyfe. Than̄ þe Emp*er*our of Rome happend to be oppressid̄ w*ith* enmys, and he vmthoght hym̄ of þe nobylnes of þis Eustas, and he sent ij knyghtis to seke hym̄ in eu*er*e place; so þai happend to com̄ by hym̄ þurgh̄
20 þe feld̄ þ*er* he walkid̄, and þai askid̄ hym̄ if he war oght wer of a pylgram̄ at hight Placidus, & his ij sonys & his wife: and he said̄ he saw þai*m* noght. Neu*er*-þe-les he knew þai*m*, and he had þai*m* home vnto his maist*er* howse; and as he s*er*vid̄ þaim, be
24 dyvers tokens þai kend̄ hym̄ wele, & þai tuke knowlege vnto hym̄ and kissid̄ hym̄, & spirrid̄ hym̄ of his wyfe & his childer; and he told̄ þai*m* at his wife was taken̄ from̄ hym̄, & how his childer war dead̄. So þai broght hym̄ vnto þe Emp*er*our, and he resayvid̄ hym̄
28 w*ith* mekull̄ ioy and wurshup̄, & made hym̄ maist*er* of þe knyghtis as he was befor. And he fand̄ few knyght*is* þat war able vnto þe were, and he garte gadur to-gedur yong men̄ þ*at* wer able vnto chyvalrie, emang þe whilk was his ij sons broght; and þai plesid̄
32 hym̄ gretelie. So þurgh̄ þe grace of God þai*m* happend̄ to hafe þe victorie of þ*er* enmys. And as God wold̄, þis ij yong men̄ war att hoste in þ*er* moder howse, and be knowlege þat ather of þai*m* told̄ other, how þai war takyn̄ fro wylde bestis, athir of þai*m* knew
36 other well̄ enogh̄; and þ*er* mod*er* þoght of þis in hur harte, bott

sho knew nothyng þeroff. So with-in a little while, whem̃ sho saw þis maister of þe knyghtis, sho knew hym̃ well̃ enogh̃ & he hur; and sho askid̃ hym̃ of þer childer, & he told̃ hur how þai war devowrid̃ with wylde bestis. And þam̃ sho told̃ hym̃ how þis 4 ij yong men̄ had told̃ hur, and he was passand̃ fayn̄ & sent for þaim & knew þaim wele enogh̃. And þai wer all̃ passand̃ fayn̄ to-gedur, and̃ thankid̃ God̃. And afterward̃ þai wer all̃ martyrd̃ samen for Goddis sake. 8

Exactor talliarum grauiter punitur. Infra de gula.

CCCXII.

Excommunicacio. Excommunicatus[1] ab omnibus debet evitari.

Jacobus de Vetriaco tellis how som tyme in þe bisshopprik 12 of Lincoln̄ þer was a smyth̃, and he dispysyd̃ þe sentens of þe kurk̃; and þai cursid̃ hym̃. So on̄ a day he sat̃t at meatt with oþer folk̃, and þer come in-to þe howse vnto þaim a swyne of Saynt Antons. And he tuke bread & keste vnto it, & said̃; "Now 16 sal̃l̃ itt appere wheþer þis Anton̄ swyne wil̃l̃ eatt of my bread̃ þat am̃ cursyd̃, or nay." And þe swyne smellid̃ þe bread̃ & wolde not eate it. And þam̃ he bad one of his felous take þe same bread̃ & giff it; and so he did̃, & yitt it wold̃ not tuche it. And þe toder 20 þat satt aboute gaff it of þer bread̃, and̃ onone þe swyne eate itt.

Excommunicatus[2] quantecumque auctoritatis ecclesiam intrare non debet. Supra de adulterio.

CCCXIII.

Excommunicacio lata in viuum eciam post mortem durat. 24

We rede in þe 'Legend̃ of Saynt Benedicte' how on̄ a tyme þer was ij wurthie nonnys in a monasterie, and oft sithes, with þer vnthrifti

[1] MS. Excomminicatus. [2] MS. Excomminicatus.

language, hym̃ at had̃ rewle of þai*m* þai p*r*ovoked̃ & stirrid̃ to be angrie and wrothe. And þis holie man̄ purseyvyd̃ þis, & gaff þai*m* a charge & said̃; "Amend̃, & correcte your tongis, or els
4 here I curse you." And þai wold̃ not amend̃ þai*m*; & wi*th*-in a little while after þai dyed̃, & was berid̃ in þe kurk̃. And þe*r* was ane vsage, þat eue*r*e day afor̃ mes, a dekem̄ stude vp̄ & said̃; "He þat is curste, go his ways!" So þe*r* was a noryss of þairs þat
8 eue*r*-ilk day offerd̃ for þai*m*, & sho saw þai*m* rise oute of þe*r* gravis & go oute of þe kurk̃. And sho went & told̃ Saynt Benett; he tuke ane offrand̃ hym̃ selfe and gaff vnto þe*r* nuress; "Goo & offyr for þai*m* þis offrand̃, and fro hyne furth̃ þai sall̃ not be cursid̃."
12 And so sho did̃; and whem̄ þe dekym̄ cryed̃ as he was wunte to done, þai war neue*r* after sene go furth̃ of þe kurk̃.

Excom*m*unicacio non debet cito p*r*oferri. Sup*r*a de absolucione.

CCCXIV.

16 Executoris necligencia qu*and*oq*ue* testatorem retinet in purgatorio.

Turpin*us* the Archebisshopp̄ tellis how som̄ tyme in þe felowshipp̄ of greatt Charles, þe*r* was a knyght þat happend̃ seke, & he
20 made his testament and̃ com*m*awndid̃ a cussym̄ of his to take his hors, and he dyed̃, and sell̃ itt, & giff the pryce þe*r*-off vnto pure men̄ & clerkis, to p*r*ay for hym̃. And whem̄ he was dead̃ he sellid̃ a node*r* hors & spendid̃ þe price þe*r*-of for hym̃ in meate
24 & drynk̃. And wi*th*-in xxx^ti^ dayes after, þis dead man̄ apperid̃ vnto hym̃ and sayd̃; "Be-cauce I gaff my gudis for the to deale for my sawle, & þou did not as I bad þe, þou sall̃ vnde*r*stand̃ þat all̃ my synnys er forgiffem̄ me; bod becauce þou hase wi*th*-holdem̄
28 myne almos þis xxx^ti^ dayes, & lattym̄ me be in purgatorie, þe*r*for̃ I latt þe wett, þat to-morn̄ sall̃ I be takem̄ into paradice, & þou sal be putt in hell̃." And þe same day as he rade wi*th* his felows, & told̃ þai*m* all̃ þis cace, sodanly þe*r* began̄ a cry in þe ayre, as it

had bene of lyons, wulvis & beris; and sodanlie he was takeñ vpp̄ w*ith* fendis, & putt þ*er* he was ordand̄ to be. And his felows went & soght hym̄; and his body was foñ dead̄ oppoñ a hy hill & revyñ in sonder, iiij day iorney from̄ þe place þ*er* he was takeñ. 4

CCCXV.

Exemplu*m* bonu*m* plus monet q*u*am p*r*edicacio subtilis.

Saynt Bede tellis in 'Gestis Anglor*um*' how, wheñ Englond̄ was oute of þe belefe, þe pope sente in-to it to p*r*eche a bisshop̄ þat 8 was a passyng sutell̄ clerk̄, & a well̄-letterd̄; and he vsid̄ so mekull̄ soteltie & strange saying in his s*er*mons, þ*a*t his p*r*echyng owder litle p*r*ofettid̄ or noght. And þañ þ*er* was sent a nod*er* þat was les of co*n*nyng of l*ite*ratur þañ he was, & he vsid̄ talis & gude exsample 12 in his s*er*moñ; and he w*ith*[1]-in a while[2] conu*er*tyd̄[3] nere-hand all̄ Englond̄.

Exemplo vni*us* debet alius edoceri. Infra de Iudice.
Exemplu*m* bonu*m* aliqu*ando* conu*er*tit pecc*a*torem. 16
Sup*r*a de Abb*a*te.
Exemplu*m* malu*m* multis nocet. Infra de monacho.

CCCXVI.

Exemplu*m* a meliori est sumendu*m*.

We rede in 'Vitis P*a*tr*u*m' how oñ a tyme þ*er* was two, þat was 20 to say, a mañ, & a wom*m*añ his wyfe. And þe mañ was a holie mañ, bod he was infortunatt in werdlie[4] thyngis, to so mekull̄ þat oñ þe day at he was berid̄ oñ, þ*er* fell̄ suche a wete and a rayñ, þat ij dayes aft*er* þai mott nott berie hym̄. And his wife was ane 24 ill̄ liffer, bod scho was fortunatt; and wheñ þai war bothe dead, a doght*er* at þai had begañ to vmthynk hur whedur of þ*er* lyvis sho wolde folow. So aft*er*-ward̄ hur happend to be in a trans,

[1] MS. *repeats*, w*ith*.
[2] MS. *has*, he, *again here*.
[3] MS. con*er*u*er*tyd.
[4] MS. werlrdlie.

& hur thoght sho saw a fayr place & a merie; and þ*er* hur þoght sho saw hur fadur, and sho hawsid hym̄ and kyssyd hym̄, & besoght hym̄ at sho mott abyde þ*er* still w*ith* hym̄. & he said nay, sho
4 mott nott; bott and sho led hur lyfe as he did, he said sho suld com̄ thedur. And onone sho was removid fro thens, & had vnto a noder place. And þ*er* sho lukyd behynd hur, & sho saw hur moder in ane horrible turment. And sho made sorow, & cryed on̄ hur
8 doght*er* & said; "Doght*er*! Se what I suffer for myne vnclene lyfe!" And w*ith* þatt sho come agayn̄ vnto hur selfe, & thankid God of þat att sho had sene. And scho confermyd to folow þe lyfe of hur fadur, and so sho did, and afterward sho was a holie
12 wom*m*an̄.

CCCXVII.

Facundia necessaria est clerico.

Valerius tellis how þat when̄ Demostenes moght not easylie bryng furth c*er*tayn̄ l*ett*res, he laburd so agayn̄ a vice & ane
16 impediment in his mouthe, þat no man̄ myght speke fayrer þat at he wold speke þan̄ he did[1]. So on̄ a tyme hym̄ happend go vnto þe se-side, & þ*er* he harde grete noyse & dusshyng of þe wawis to-gedur; and he gaff grete hede þ*er*-to. And evur when̄ his[2]
20 mowthe was full of sentance & reson̄, he wolde speke mekull, & be long in spekyng; and when̄ it was tome, þan̄ it was redie & as it had bene lowse.

Fallacia mulieris. Infra de muliere.
24 Falsitas testiu*m* nocet. Infra de testimonio.
Falsum iurans punitur. Inf*r*a de iuramento.

CCCXVIII.

Falsu*m* impositu*m* debet denudari.

We rede in 'Legenda S*anct*oru*m* P*r*othi *et* Iacincti,' how
28 Eugenia, þat was Philip̄ doght*er* þat was governer of Alexandria,

[1] The latter part of this tale differs from the Lat. MSS., which give the well-known version. [2] MS. he.

wold' not be wed' vnto a wurthi mañ þat wold' hafe had hur whe̅n sho was xv yere olde. And sho fled away and gatt hur mans clothyng, & fenyd at sho sulde be a mañ, & went vnto ane abbay & made hyr[1] a mañ of religio̅n; and sho callid' hur selfe Eugenius. 4 And whe̅n þ*er* p*r*incipall was dead, sho was made p*r*incipall. So þ*er* was in Alexandria a wurthi wom*m*a̅n, a wedow, þat was passand' riche, and sho trustid' at he had bene a mañ, & fell in ane amorositie vnto hym̅, vnto so mekull at sho fenyd hur seke & sent 8 for hym̅, and said' sho wold' speke w*ith* hym̅. And whe̅n he was befor' hur bed', & none was þ*er* bod þai*m* two, sho wold' hafe halsyd' & kyssyd' þis Eugenius, & told' hym̅ þe matir, and desyrid' hym̅ to hafe at do w*ith* hur. And he vgged' þ*er*-w*ith*, and wold' not consent 12 vnto hur, bod reprovid' hur & blamyd' hur for hur desyre. And' þa̅n sho was ferd' at he sul' discure hur, and sho began̅ to cry, and' said' at þis Eugenius wolde hafe ravisshid' hur. And all hur howsemeneya come and hard', and went & tolde þis Philipp̅, & bare 16 witnes þ*er*off. And þis wom*m*a̅n accusid' him̅ als-so, als strongli as sho cuthe. And þa̅n þis Eugeni*us* was broght befor' þis Philipp̅ to giff ane ansswer, & he suffyrd' mekull truble. And so at þe last, whe̅n he saw it wold' no bettyr be, he began̅ to speke & 20 said'; "Now it is tyme to speke, ffor it is not right at a lichur putt a fals cryme vnto þe s*er*vand' of almi3tty God; and þ*er*for', to declar' þe treuth, I sall shew my selfe whatt I am̅." And w*ith* þ*at* þis Eugeni*us* w*ith* a knyfe cutt dow̅n all hur cote, & shewid' at sho was 24 a wom*m*a̅n, & sayd' vnto þis Philipp̅; "Forsuthe þou erte my fadur, and þi wyfe Elendia is my moder, and I am̅ Eugenia your dogh*ter*." And whe̅n hur fadur & hur mod*er* hard þis, þai tuke hur in armys & kissid' hur. And þai & all þ*er* howsold' become 28 crestend', þat war haythe̅n befor' and vncristend'.

Falsitas punitur. Infra de honore.
Fama necligi no*n* debet. Sup*r*a de falso.
Fama aliqua*n*do p*er*ditur sine culpa. Inf*r*a de 32
Infamac*io*ne.

[1] MS. hym̅.

CCCXIX.

Fames multa mala cogit fac*er*e.

We rede in þe 'Cronicles' þat whem̃ Titus had vmsegid̃ Jer*usal*em ij yere, þ*er* was such̃ a honger in þe cetie þat þe fathir
4 fro þe som̃, & þe som̃ fro þe fadir, and þe husband̃ fro hys wife, and þe wife fro hur husband̃, not alonelie tuke meate oute of þ*er* handis, bod also þai wold̃ refe it furth̃ of þ*er* mowthis. And whem̃ þ*er* meate faylid̃ þai*m*, þai dyed̃ so thik for hungre þat þai mot not
8 suffre þ*er* caryons lygg w*ith*-in þe cetie for stynke, bod þai keste þai*m* ou*er* þe wallis. And þam̃ Titus saw how þe dykis was fyllid̃ w*ith* carioñ, & at þe contre begam̃ to be corrupte w*ith* savur of þai*m*, þam̃ he made his p*r*ayers & said̃; "Lord̃! þou seis I do
12 nott þis, þai do itt þ*er* selfe." & þai had so mekull̃ honger emang þai*m* att þai eete þ*er* shone & all̃ þing þat was made of leddur. So þ*er* was emang þai*m* a riche huswiffe, and a wurthie, and all̃ hur gudis was takem̃ fro hur, & no thyng lefte hur þat sho might eate.
16 And sho had no child̃ bod one; & þat sho slew, & sethid̃ þe tone halfe þ*er*of. And onone as þe lurdans in þe cetie felid̃ savur of sodym̃ flessh̃, þai ram̃ in-to þe howse & askid̃ hur parte; & sho tuke þe toder p*ar*te & shewid̃ þai*m* & told̃ þai*m* how sho had done
20 w*ith* hur awm̃ barm̃. And þai vggid̃ þer-w*ith*, & went þ*er* ways. And so in þe secund̃ yere Ier*usal*em was yoldem̃ vpp̃, and xxx Iewis war sold̃ for one penye becauce þai solde Criste for xxx^{d}. And, as Iosephus tellis, lxxxxvij thowsand̃ war solde, and̃ xi C. Mł. was
24 slaym̃ & p*er*isshid̃ for hu*n*gre.

Fames t*er*renor*um* est insaciabilis. Infra de sacietate.
Fame temptantur ieiunantes. Sup*r*a de abstinencia.

CCCXX.

Familiaritas[1] ecia*m* m*a*tris ad p*ro*p*r*ium filiu*m*
28 nimis expressa est p*er*iculosa.

We rede in þe 'M*er*acles of Our̃ Ladie, Saynt Marie' how som tyme in Rome þ*er* was a wurthie wom*ma*m̃, and scho had w*ith* hur

[1] MS. Familieritas.

husbandꝫ a soñ, andꝫ þatt sho broght vpp̄ passandꝫ tendurlie, &
luffidꝫ it so wele þat, whenñ he was a grete yong sprynholdꝫ, sho woldꝫ
kys hym̄ & halsse hym̄ & lat hym̄ lig *with* hur as he hadꝫ bene
a barñ. So oñ a tyme whenñ hur husbandꝫ was gone of pilgramege 4
in-to a fer landꝫ, as hur soñ lay by hur he had at do *with* hur, and
belife sho was *with* childe; & þañ sho wex passandꝫ hevy, & had
grete sorow in hur harte, and sho feltꝫ to hur prayers as sho was
wunte to do, & besoght God & our dere Ladie to helpe hur. So at 8
þe laste sho traveldꝫ; & whenñ þe barñ was vnnethis borñ, sho slew
it & ekidꝫ syñ vppoñ syñ, & keste it in-to a sege. And þañ þe
fende had despite herꝫ-att, and þoght for to gar hur be destroyedꝫ,
& made hym̄ in habett like a clerk̄, and come aforꝫ þe iugges & þe 12
menñ of law, and desyridꝫ *paim* to here hym̄, & he sulde teltꝫ *paim*
a huge *mervayle* for any mañ to here, & a passandꝫ cruelꝫ dede:
"ffor such a wom*man*ñ, at ye trow is a passandꝫ halie wom*man*ñ,
is a passandꝫ wikkid wom*man*ñ, & a crewelꝫ, & fultꝫ of syñ. For 16
sho conseyvidꝫ a childe of hur awñ soñ, & yit also whenñ it was
borñ, sho slew it & keste it into a sege." And þai had grete
mervelꝫ here-of, & saidꝫ þai trowidꝫ it was not so. And he bad
feche hur & examyñ hur; "& in þe mene while make a fire, and if 20
sho grawnt or be *con*victe *þer*-in, latt kaste hur whik in þe fire
& burñ hur." And if sho wer nott, he badꝫ *paim* take and burñ
hym̄. And sho was fechidꝫ and broght beforꝫ þe iuggies & þe menñ
of law; and þañ þe iuge saydꝫ vnto hur; "Wom*man*ñ, we hafe herꝫ 24
a new *pro*phett in Rome, & he, þuff altꝫ vs for-thynk̄ it gretelie,
hase accusidꝫ þe in grete trispasis. And *þer*forꝫ *þou* muste owder
knowlege þi trispas, or els *þou* must excuse þe *þer*off." And þañ
sho askidꝫ of þe law a respecte, & had it grawntidꝫ. & scho went 28
home & made grete sorow for hur trispas, andꝫ went vnto a preste,
& *with* hartlie cont*ricion* sho shrafe hur & toldꝫ hym̄ altꝫ how sho
had done. And he saw *þat* scho wepidꝫ & made grete sorow,
& *com*furthidꝫ hur, and enioynydꝫ hur in penans to say bod one 32
pat*er* no*ster*. And he bad hur at sho sulde *pray* h*ar*telie vnto ourꝫ
dere Ladie to helpe hur. And so sho didꝫ, *with* grete deuocioñ.
And so vppoñ *þer* courte-day, sho was sent aft*er* agayñ; & sho come [1]

[1] *After* come, n, *erased.*

onone w*ith* all hur houshold, & hur frendis w*ith* hur. And sho was sett in myddeste þe courte, at all men might se hur; and þan þe Iustis chargid all to be pease, & said vnto þis clerk at
4 accusid hur; "Loo! her is sho at þou hase accusid. Say now vnto hur & þou hase oght at say." And þis fend beheld þis wom*man*, & had grete m*er*vayll off hur, what sho sulde be. & þan he said; "This is not þ*at*t synner nor þ*at* man-queller þat
8 I accusid; ffor þis is a holie wom*man*, and Marie, þe moder of Criste, stondith by hur & kepis hur." And þan all þ*at* evur was aboute had grete m*er*vayle, & lifted vp þ*er* handis & saynyd þai*m*. And þe fend myght not suffre þis & vanysshid away w*ith*
12 a grete reke and a stynkkand; and þus þis wom*man* was delyverd *et* c^o^.

CCCXXI.

Familiaritas mulieris eciam s*anct*is nocet.

We rede in 'Legenda S*anct*i Remigij' how þ*er* was one þat hight
16 Geneland*us*, & he was a wurthi man, & wed Saynt Re[*mi*]gius[1] sister dogh*ter* vnto his wife. And so be concell of þis gude holie man þai dep*ar*tid[2]; and þis Genelandus was made bisshopp of Lugdun, and he was a gude clerk & a wurthi p*re*chur. And his
20 wife wold oft sithis com vnto hym becauce of instruccion, & to here hym p*re*che. And so att þe laste, be temptacion sho conseyvid, & was w*ith* child w*ith* hym; and when þis child was born, þis bisshopp, þe fadur þ*er*off, garte call it Latro, becauce it was
24 getten be stoltherie. Not-w*ith*-stondyng, becauce of suspicion, he suffred his wife com to hym agayn as sho did befor; and belife scho was w*ith* childe agayn. And when þe childe was born, þe fadur garte call it Vulpiculus. So at þe laste hym repentid, and
28 went vnto Remigius, and shrafe hym to hym & knowlegid his syn. And he closid hym vp in a cell vij yere, & in þe mene while he gou*er*ned his bisshopprik. And at þe vij yere end, ane angell aperid vnto þis Genelandus[3], & told hym at his syn was forgyffyn

[1] MS. Saynt Regius.
[2] Lat. MSS. Et se religionis causa mutuo absoluissent.
[3] MS. Gelelandus.

hym̄, and bad hym̄ go furth̄, & opynd' þe dure and savid' þe seale hale at Saynt Remigius sett on̄ itt. And þan̄ þis Genelandus layd' hym̄ down̄ in þe dure opon̄ þe erth̄ in liknes of a cros, & said' vnto þe aungell; "And my Lord, almighti God Hym̄ selfe, com̄ vnto me I will not away bod if my maist*er* Remigius at sparrid' me here com̄ & take me furth̄." And þan̄, be com*m*andment of þe angell, þis Remigius come vnto hym̄ & tuke hym̄ oute, & had hym̄ vnto Lugdon̄ & restorid' agayn̄ vnto his bisschopprik. And he was a halie man̄ all his life-dayes after; and when̄ he dyed', þis Latro his elder son̄ was made bisshopp̄ aft*er* hym̄.

Familiaritas[1] ecia*m* mulieris sapientib*us* est p*er*icu-
losa. Inf*r*a de m*u*liere.

CCCXXII.

Fatuitas. Fatuitate*m* causa humilitatis s*anct*i
similant aliqu*ando*.

Heraclides tellis how som̄ tyme þ*er* was in a monast*er*ie of nonnys a maydyn̄, and for Godd*is* luff sho made hur selfe evyn̄ as a fule, & meke & buxhom̄ to eu*er*-ilk bodis com*m*andment; & sho made hur selfe so vile, & so grete ane vnd*er*lowte, þat ilkone vggid' w*ith* hur, to so mykell þat þai wold' not eate w*ith*[2] hur, bod ilkone strake hur & skornyd' hur: & evur sho tuke it in plesans. So sho passid' neu*er* þe kichyn̄, bod bade þ*er*, & wasshid' dysshis & skowrid' pottys, and did' all man*er* of fowle labur. And sho satt neu*er* at meatt, bod held' hur selfe content w*ith* crombys & crustis þat war lefte at þe burd'; & þ*er*-w*ith* sho liffid', and sho war̄ nevur shone nor hose, & sho had nothyng on̄ hur head' bod revyn̄ clothis, & raggid'. And sho was s*er*uyciable to eu*er*ilk creatur, and wold' do no bodye wrong, and what at evur was done vnto hur, þ*er* was none at hard' hur gruche þ*er*-w*ith*. So emang all þies, be þe com-
*m*awndment of ane aungell, Saynt Patryk, at was a holie man̄ & liffid' in wildrenes, come vnto þis same monast*er*ie, and callid' befor̄ hym̄ all þe nonnys & all þe susters of þe place, at he might

[1] MS. Familieritas. [2] MS. *repeats*, w*ith*.

se þai*m*, and sho come not: & þan̄ he said̄; "Ye er not all̄ here." And þai said̄; "Yis, fadur, we er all̄ here, outtakyn̄ one þ*at* is bod a fule." And he bad þai*m* call̄ hur; and als sone as he saw
4 hur he knew in his spiritt þat sho was mor̄ halie þan̄ he. And he fell̄ down̄ on̄ his kneis befor̄ hur & said̄; "Sp*irit*ual̄ moder! giff me þi blissyng!" And sho fell̄ down̄ on̄ kneis before hym̄ & said̄; "Nay, fathur, rathur þ*o*u sulde blis me." And w*ith* þ*at* þe susters
8 of þe howse had grete wonder, & said̄ vnto hym̄; "Fathir, suffer not þis eniorie, for sho is bod a fulle." And he said̄; "Nay, sho is wise, & ye er bod fules; ffor sho is bettyr þan̄ owder ye or I." And þan̄ all̄ þe susters fell̄ on̄ þ*er* kneis befor hur, & askyd̄ hur
12 forgifnes of wrangis & iniuries þat þai[1] had done vnto hir, ffor̄[2] scho forgiffes þai*m* ilkone w*ith* all̄ hur harte.

Feruor fidei laudabilis est. Infra de Martirio.

CCCXXIII.

Festinacio, licet aliqu*ando* nimia, tame*n* est bona[3].

16 Jacobus de Vet*r*iaco tellis how som̄ tyme þ*er* was a man̄ þat had a guse, & sho warpyd eu*er*-ilk day ane egg. And on a tyme he vmthoght þat he wold̄ hafe all̄ þies eggis at ons, & he slew his guse & oppend̄ hur, and he fand̄ bod one egg in hur. And
20 so for grete haste þat he had of þat at was for to com̄, he loste all̄. *et* c⁹.

CCCXXIV.

Festinacio nimia ho*min*em retardat.

The same Jacobus tellis how, on̄ a tyme in France, þ*er* was
24 a grete meneya of men̄ rydand̄ in a carte. And agayn̄ evyn̄ þai ou*er*tuke Saynt Martyn̄ rydand vppon̄ ane ass, & þai askyd̄ hym̄ if þai myght com̄ w*ith* day vnto P*a*riss. And he said̄; ya, & þai drafe bod playnlie & softelie. And þai gaff no hede vnto his

[1] MS. þai þa.
[2] The MS. *has a contraction sign above* ffor̄.
[3] Lat. MSS. Festinacio nimia non est bona.

wurde, & drafe faste, & garte þ*er* carte ryn̄ als faste as þe hors mot preke. So þai*m* happend̄ breke þ*er* whele; & Saynt Martyn̄ went bod softelie & he come to P*a*rissh̄ at a gude howr̄, lang befor̄ evyn̄, whar þai lefte behynd̄ w*ith* þ*er* hastynes. 4

CCCXXV.

Fides trinitatis confirmatur p*er* mirac*u*lu*m*.

We rede how, on̄ a tyme, in þe Cetie of Nazarenc*is*[1], when̄ þe bisshopp̄ was at mes, he was war of iij clere droppis, all̄ elike mekill̄[2], dropp̄ opon̄ þe altar̄; & þai flewid̄ to-gedur & turnyd̄ 8 into a p*re*cious stone. And he garte take þis stone & sett itt in myddeste of a cros of gold̄ emang many other p*re*cious stonys; and onone as it was sett in, all̄ þe other p*re*cious stonys fell̄ oute. *et* c⁹. 12

Fides corroborat*ur* p*er* eukaristia*m* p*ro*tegentem a co*m*bustione. Sup*r*a de Eukaristia.

Fides roboratur p*er* corporale sanguinolentu*m*. Sup*r*a de corporali. 16

Fides roboratur p*er* crucifixu*m* sang*u*inolentu*m*. Sup*r*a de c*r*ucifixo.

Fides roboratur p*er* eukaristia*m* in carne v*er*sam. S*upr*a de Eukaristia. 20

Fides fracta displicet Deo. Infra Iacobi.

Fides contra natura*m* aliquando subuenit. S*upr*a de Apo*st*olis *et* August*ino*.

Fidelis est canis d*omi*no suo. Sup*r*a de dileccione. 24

CCCXXVI.

Fidelitatem racione inuidie multi deseru*n*t.

Justinus tellis in 'Gestis Alexandri' how at Alexander had a hy naturall̄ witt aboue all̄ other men̄, vnto so muche þat his

[1] Lat. MSS. in urbe Nasaten*se*.
[2] Latin MSS. vid*it* tres guttas clarissimas, equal*es* magnitud*in*is.

knyghtis had such a faith in hym̄, at als lang as he was present þai trustid̄ þat, & þai had bene vnarmyd̄, yit þer enmys sulde nott hafe ouer-commen̄ þaim, & at what peple at þai sulde feght with, 4 þai trustid̄ to our-com̄ þaim, & what cetie at þai vmsegid̄, þai trustid̄ to gett & wyn̄ itt. For þer was neuer enmy þat he faght with bod he ouer-come hym̄, nor neuer cetie þat he segid̄ bod he wan̄ it, nor neuer peple nor nacion̄ att he rase agayn̄ bod̄ 8 he had̄ þe ouer-hand̄ of þaim. And neuer-þe-les, at þe laste end̄, he was ouer-commen̄, & not in bateli be feghtyng with his enmys, bod [1] with gyle & dessayte of ane of his awn̄ knyghtis þat poysond̄ hym̄ with a drynk.

CCCXXVII.

12 Fidelis seruus corpus suum pro domino suo exponit.

Valerius tellis how som tyme þer was a man̄ þat hight Papulion̄ [2], and be chance be þe peple he was condempnyd vnto dead̄. And þer was knyghtis sent be þe law to punyssh hym̄ after þe decre. 16 And he had in his howse a servand̄ þat luffid̄ hym̄ hugelie wele, and when̄ he wiste at þies knyghtys war commen̄ to sla his maister, he did on̄ his maister clothyng, & putt on̄ his ryng on hys fynger, & put oute his maister at a postern̄, & went in-to his 20 maister chawmer hym̄ selfe. And onone þies knyghtis come & fand hym̄ in þe chawmer, and þai went he had bene Papulion̄ hym̄ selfe, & slew hym̄ in-stede of his maister. *et c*^{9}.

Fidelis amicus omnia sua exponit pro Amico. Supra
24 de Amicicia.

CCCXXVIII.

Fideiussor pro alio nullus fieri debet de facili.

We rede in 'Vitis Patrum' how som tyme þer was ane holie hermet, & on̄ a tyme hym̄ happend to be herberd̄ at a mason̄

[1] Lat. MSS. *sed* insidiis suorum et fraude civili.
[2] Lat. MSS. Papinion.

howse. And be þ*er* com*m*onyng sam*en* at evyn̄, þis hermet fande wele þat þis mason̄ despendid̄ his adlyng, one p*ar*te in suche thyng as hym̄ nedyd̄; & a noder p*ar*te in almos-dede, and þe thrid̄ p*ar*te in h*er*beryng of pure folk̄. And here-fo̅r̄ þis h*er*mett, when̄ he come at home at his celł, made his p*r*ayer vnto God̄, and besoght Hym̄ at He wold̄ multiplie þis mason̄ gudis, becauce he spendid̄ þai*m* so wele. And þan̄ it was ansswerd̄ hym̄ in a vision̄, þat it wold̄ not be expedient vnto hym̄ þat he had mo̅r̄ gude þan̄ he had. And þe h*er*mett said̄ yis, & said̄ at he wold̄ becom̄ his borgh̄. And vppon̄ þat it was grawntid̄ hym̄, vnto so mekułł þat vpon̄ þe morn̄, as þis mason̄ was brekand̄ ane old̄ wałł, he fand̄ a grete som̄ of golde stoppyd̄ in a hole. And he tuke it, & gaff our̄ his crafte, and went to cowrte in-to þe emp*er*our howshold̄. And belife he was so grete w*ith* þe Emp*er*our at he was made a baillay; & þan̄ he was a grete oppresser of pure men̄. So it happend̄ þis h*er*mett in a vision̄ was taken̄ & led vnto þe dome; and þ*er* he saw aungels compleyn̄ of þis mason̄. And it was ansswerd̄ þai*m* þat his borgh̄ suld̄ ansswer for hym̄; and þis h*er*mett was passand̄ ferd̄, and besoght our Ladie, Saynt Marie, to helpe hym̄. And scho gat grant at þis h*er*met sulde be sent vnto hym̄ to make hym̄ to amend̄ hym̄. And when̄ he come at hym̄ & told̄ hym̄ here-of, he sett lityłł þ*er*-by, & wold̄ not amend hym̄, nor speke a wurd̄ vnto þis h*er*mett, bod w*ith* his staff he bett þis h*er*mett ałł to clowtis. And þis h*er*mett was sorowfułł & went home agayn̄ vnto his celł. And on̄ þe night after, he was ravisshid̄ agayn̄ vnto þe dome, and accusid̄ as he was befo̅r̄, bod our Ladie, Saynt Marie, helpid̄ hym̄ wele. And w*ith*-in a little while after þis Emp*er*our dyed̄, & a noder was made in his steade, þat wold̄ hafe tane þis mason̄ & punysshid̄ hym̄ for his mys-gou*er*nans. And he fled, & ałł his gude was loste, vnto so mekle he was fayn̄ to turn̄ agayn̄ vnto his crafte, & do as he was wunte to do; & þan̄ he felid̄ at he had displesid̄ God̄, & amendid̄ hym̄ & devydid̄ his adlyng in-to werkis of charitie as he did befo̅r̄. *et* c^{o}.

Filij par*um* curant de a*nim*ab*us* parentu*m* post mortem. Infra de morte.

Filij no*n* su*n*t maledicendi a parentib*us*. Inf*r*a de honore.

Filij p*r*opte*r* deu*m* derelinq[*u*]unt parentes. Infra de visitacione.

CCCXXIX.

Filia diligente*r* debet custodiri.

Seutonius Ph*ilosoph*us tellis how þat Augustus Cesar garte ordand so for a doghte*r* & a sister doghte*r* þat he had, þat he mott wunte þai*m* & make þai*m* pe*r*fite in wirkyng of wull; and he forbad þai*m* to speke any thyng bod opynlie, and dischargid þai*m* þe co*m*pany & spekyng wi*th* of any strangiers. So it happend a wurthi man Licrinius, for to com to þe Emp*e*rour doghte*r* & halsid hur, & sho wolde speke no wurd agayn. So afte*r*ward it wald tolde þe Emp*e*rour, and he wrote vnto hym & said at he had done hym a litle sober trispas, for als mikell as he come to haylse his doghte*r* contrary vnto his com*m*andment.

Finem malu*m* qu*ando*qu*e* habent mali. Infra de sa*lut*are.

Fletus malus v*el* multiplex. Infra de lacrima.

Fornicacio. Fornicaria mulier infamat aliqu*ando* innocentes. Sup*r*a de accusacione. Et infra de infamia.

Fornicacionem com*m*ittu*n*t aliqui incaute se custodientes. Sup*r*a de Confidencia.

Fortitudo semp*e*r est laudabil*is* in vtentib*us*[1] ea. Inf*r*a de milite.

Fortitudo animi. Infra de morte.

Forcior aliqu*ando* est vnus q*u*am plures. Sup*r*a de com*m*estione.

[1] Arund. MS. bene ute*n*tibus ea.

CCCXXX.

Fortes nimis sunt canes vt in alio lat*er*e.

Solinus tellis þat þ*er* er bred in Albanye hondis þat & þai be set at any maner of beste, þai will kill it & halde still what at evur þai*m* happynd to mete. So whem kyng Alexander went into Ynde, 4 þe kyng of Albany sent hym ij of þies hundes, and þe tane of þai*m* wolde nowder luke on swyne nor on bere, and he wald' eate no meat, in his kenell þ*er* he lay. And kyng Alexand*er* garte lowse hym & lete hym go. And þe toder, evur whem he was 8 com*m*andid' be þai*m* at folowid' hym, he wold' sla lyons or any other wylde beste. So þai lete hym se ane olyfante, and he chasid' so þat he was werie; and at þe laste he pullid' hym down & killid' hym. 12

Fortuna est variabilis[1]. Infra de gl*or*iac*ci*one *et* ordinacione.

CCCXXXI.

Francisci. De S*ancto* Francisco.

We rede how som tyme þ*er* was a wom*m*an þat had a grete 16 deuocion vnto Saynt Frawncis; so hur happend' to dye, and þe p*re*stis come & sang hur a dirige. So sodanlie sho spak vnto one of þe prestis at stude abowte hur, & said'; "Fadur, I wulde be shrevyn; I was dead' & com*m*aundid' vnto a grevus p*re*son 20 for a syn þat I was neu*er* shrevyn of, þat I sall now confess me off to the. Bod Saynt Frawncis p*r*ayed for me, at my saule mott com agayn vnto my bodye & confes þat syn, & so hafe forgyfnes þ*er*of."

[1] So Harl. MS. The Engl. MS. *has*, inenarrabilis.

And *þer* sho shrafe hur *þer*off, & tuke hur absolucion̄, & onone aft*er* sho swelt agayn̄.

Fraus. Fraudem debent om*n*es vitare. Infra de negociacione.

Fuga. Fugienda est turba. Infra de turba.

CCCXXXII.

Fur. Furis audacia magna est frequent*er*.

We rede in 'Libro de Dono Timoris' how þat a thefe come *p*rivalie on̄ a nyght vnto a philosophur bed' *þer* he lay, & nemelie he drew at þe cou*er*lad' att lay on̄ hym̄, & wolde hafe stollen it away. And he felid' at one pullid' at itt, & put vp his hand' & drew it agayn̄. And w*ith*-in a while after, þis thief drew agayn̄, & he held'; and þus þai did' twice or thrice. And when̄ þai had long done so, þe philosophur spak vnto hym̄ & said'; "þou vnhappie man̄! Take þe cou*er*lad, & go þi wais *þer*-w*ith*, & latt me lygg in reste."

Fur videtur aliqu*ando* qu*ando* credit no*n* videri. Sup*r*a de deo.

CCCXXXIII.

Fures qu*ando*q*ue* associant se in furtis suis.

In a town̄ in Normundie þar̄ standis a kurk w*ith*-oute þe town̄, vppon̄ a hyll; and ij thevis mett *þer* in ane evynyng, and þai made cou*n*and' at þe tane of þai*m* þat night sulde go stele a lambe, and þe tother sulde go stele nuttis. And he þat had' furste sped' sulde furste com̄ vnto þe kurk, & *þer* abide his felow in þe porch. And he þat stale þe nuttis was sped' belife, & come furste, & satt down̄ & abade his felow, & krakkid' nuttis in þe kurk-porche & ete þai*m*. So w*ith*-in nyght, late, þe clerk come to þe kurk to ryng curfur. And onone as he come in þe porche & harde

at one was þ*er*, & he trowed' it had bene þe Devull; and als faste as he cuthe he ran home vnto þe p*r*estis howse & was passand' ferd', & said' þe Devull was in þe kurk-porche. So þ*er* was in þe howse a halte man, & he scornyd' þe clerk, & said' þat he dughte nott. 4 So þ*er* was a noder yong strong felow, & þis halte man said' vnto hym, and he wolde bere hym to þe kurk in his nekk, he sulde go luke whether þe Devull war in þe kurk-porche or nay. And he said' yis. And þis halte crepyll was sett vpp in hys nek, & he 8 bare hym vnto þe kurk. And þis thief at was in þe kurk-porche saw a man com & a thyng in his nekk, & he trowed' it had bene his felow at had broght a lambe. And when he was nerehand' at þe porche dure, he cryed' vnto hym & sayd'; "Est ne crassus? 12 Is it not fatt?" And so þis yong felow at bere þis crippill hard' what he said', & ansswerd' agayn & said'; "Whethur he be fatt or lene I sall lefe it w*ith* the." And w*ith* þat he keste hym fro hym, & ran hame als faste as he cuthe. And þis cripyll 16 gadurd' his strenth vnto hym, & began at ryn home alsso. And yit he was furste at þe howse þan þe yong man at bar hym. And evur aft*er* he went on his fete þat stude not on þai*m* vij yere before. 20

Furis societas p*eric*ulosa est. Sup*r*a de Angelo *et* h*er*emita.

CCCXXXIV.

Fures possu*n*t dici multi p*r*incipes *et* p*r*elati.

Saynt Austyn tellis how þ*er* was a maist*er* of a ship þat hight 24 Dironides, & he was a grete robber be þe se; so on a tyme hym happend' to be taken & broght befor kyng Alexander. And kyng Alexander askid' hym whi he vsid' suche robburi w*ith* his shupp; and he ansswerd' agayn & said'; "Whi laburs þ*o*u to hafe d*omi*na- 28 cion of all þis werld', and I þat vsis bod' a little schup, I am callid' a thefe, and þ*o*u þat vsis to rob & refe w*ith* a grete navie of schuppis erte callid' ane Emp*er*our? And forsuthe, þ*o*u sall v*er*elie know, þat, & rightwusnes be removid' away, what er kyngisdoms? 32

Not els bod grete thyfte ; & what er little kyngdoms ? Not els bod little thifte. And þus, þou erte a grete thefe, & I am̃ bod a little thefe."

4 Fur*es* in p*re*senti sepe puniuntur. Sup*ra* de agro.

CCCXXXV.

Furtum non potest celari.

We rede in 'Legenda S*ancti* Patricij' how som̃ tyme þ*er* was a mañ at stale his neghbur shepe, & ete it ; and þis mañ at aght
8 þis shepe come vnto Saynt Patryk, & told' hym̃ how a shepe was stolleñ from̃ hym̃ : & he chargid' oft sithis þat who som̃-evur had' it sulde bryng it agayñ, and no mañ wolde grawnte it. So oñ a haly day, wheñ all̃ þe peple was in þe kurk, Saynt Patrik spirrid'
12 & com*m*andid', in þe v*er*tue of Ie*s*u, at þis shepe sulde blete in his belie þat had etyñ itt, at all̃ meñ might here. And so it did'; & þus þe thefe was knoweñ, & made amendis for his trispas. And all̃ o*þer* þat hard' eu*er* after was ferd' to stele.

CCCXXXVI.

16 Furtu*m* com*m*ittendo ecia*m* bruta se peccasse cognoscu*n*t.

Seu*er*ius [1] tellis how som̃ tyme þ*er* was ane h*er*mett þat dwelt in wyldernes, and eu*er*-ilk day, at meate tyme, þ*er* come vnto his yate
20 a sho-wulfe ; and' sho wulde neu*er* away or he gaff hur somwhatt at eate. So oñ a day þis hermett was w*ith* a noder bruther of his in occupacioñ, & come not [2] home att meate-tyme of þe day. And þis wulfe come & fand' hym̃ not þ*er*, & was war of a litle bread'
24 in a wyndow, & sho brak in & tuke it, & eete it & went away. And wheñ þe h*er*mett come home, he fand' þe crombis of þe bread' at þe wyndow, & he demyd' who had takyñ it. And þis wulfe knew hur defaute, & wolde not com̃ at þis h*er*mett a sennett
28 afterward'. And wheñ þis h*er*met myssid' þis wulfe, at vsid' to com̃

[1] *For* Severus. [2] Not, *omitted and added above the line.*

daylie vnto hym̄, he made his prayer vnto Godꝑ; & þis wulfe come agayn̄ vppon̄ þe sennet day, bod sho stude of ferrom̄, & durste not com̄ nere hym̄. And sho laydꝑ hur down̄ & heldꝑ down̄ hur headꝑ, as sho suldꝑ aske hym̄ forgyfnes; and he tuke it for a confession̄, & 4 bad hur com̄ ner hym̄ boldly, & he suldꝑ forgiff hur. & sho come to hym̄ & felł down̄ on̄ kneis; & he forgaff hur, andꝑ gaff hur als mekyłł to brede as he was wunte to giff hur. And fro thens furth̄ evur after, scho come at tyme of þe day, and didꝑ hur offes as 8 sho was wunt.

Furtum restituere[1] eciam bruta animalia compelluntur per oracionem. Infra de oracione.

CCCXXXVII.

Furtum eciam nimium[2] in purgatorio punitur. 12

Cesarius tellis how som̄ tyme þer was a preste of þe Templer ordur, and when̄ he was a childe hym̄ happendꝑ for to fałł seke, and he askidꝑ for to be enoyntydꝑ, and he was not. So hym̄[3] happendꝑ to dy, & when his saule passidꝑ furth̄ of his bodye, he askidꝑ helpe, andꝑ 16 ane angełł come, & saidꝑ it was euyłł done att he dyedꝑ with-oute enoyntment. So þis sawle was present before þe iuge, so þat þe childꝑ saw hym̄ & was passandꝑ angry agayn̄ hym̄. And þan̄ come þe devułł, & accusidꝑ þis childe, & saidꝑ; "Lordꝑ! þis childe stale 20 ane halpeny from̄ his bruther-german̄, & nowder yit hedurtowardꝑ didꝑ penans þerforꝑ, nor rewardidꝑ itt agayn̄." And þan̄ owꝑ Lordꝑ ansswerdꝑ hym̄ agayn̄, & saidꝑ; "Woldꝑ þou at I dampnydꝑ þis childe for suche a lityłł thyng? Bod þou sałł vnderstandꝑ att my right- 24 wusnes is mengidꝑ with mercie." And þan̄ prayed[4] for þis childe þe xxiiij seniores; and so þis childe was forgyffen̄ his tryspas. Neuer-þe-les, be þe commandment of our Lordꝑ, he was casten̄ in-to a byrnandꝑ pitt, whaꝑ-in he sufferdꝑ so mekle payn̄, þat he cuthe not afterwardꝑ tełł with his mouthe. And after þis he was drawen̄ oute of þe pitt, & þan̄ hym̄ thoght þat þe iuge shewidꝑ hym̄ frendlie

[1] MS. sustenere. Lat. MSS. *as above.*
[2] Lat. MSS. minimum.
[3] *After* hym̄, hyn, *erased.*
[4] MS. prayer.

chere; and þañ he gaff a sentance þat his saule sulde be restoriđ agayñ vnto þe bodie, and so it was. & whenñ he come vnto hym̃ selfe, he toldʼ alł att was abowte hym̃ how it hadʼ happendʼ hym̃;
4 and alł þat hardʼ hym̃ had grete mervell here-off. And be signes þat þai fandʼ of burnyng oponñ his bodie, þai knew at alł þat he saidʼ was trew. *et* c⁹.

Gallus mortuus revixit[1]. Supra de blasfemia.

8 Galline intestina in bufonem[2] sunt versa. Infra de gula.

CCCXXXVIII.

Gaudium quandoque nocet corpori.

We rede in þe 'Storie of Aprocryfattis[3]' of Titus and Ves-
12 pacyañ, how þat when Titus hardʼ tełł þat his fadur Vespaciañ was made Emperour, he was strykyñ with such a ioy and a comfurtł, þat he was shronkeñ alł his synowes to-gedur in a lumpe, as it had bene with a crampe. And Iosephus hardʼ tełł how
16 he was þus falleñ seke, & serchidʼ þe cauce of his sekenes, & þe tyme at it tuke hym̃ in. And he conseyvidʼ at he tuke it with a hertelie ioy and a comfurtł þat he tuke whenñ he hardʼ tełł of þe sublimacioñ of his fadur. And þañ he vmthoght how þat a
20 sekenes may be curidʼ with þe contrarie, & he garte spur if þer waʼ any mañ þat Titus was wrothe with, or grevidʼ agayñ, or þat he woldʼ not suffer com̃ in his sight. And belyfe þai toldʼ hym̃ of one[4]. And þañ he come to Titus & saydʼ; "And þou desyre to be
24 hale, þou bus pardoñ & suffer alł þaim þat commys in-to þi presens with me." And Titus grawntidʼ at he suldʼ so do. And Iosephus garte sett a burdʼ in þe chawmer anence his bedʼ, and he garte Titus be sett att meatt at þe burdʼ-end, in a chayr, & he sett þis
28 servandʼ, at he was so wrothe with, oñ his right handʼ, & himselfe oñ his lefte handʼ. And Titus saw at it was þis mañ at he was wrothe with, & remembredʼ hym̃ how þat he mott say nothyng

[1] MS. reviuixit.
[2] MS. combustionem. Lat. MSS. in bufonem.
[3] Lat. MSS. Historia Apocriphi.
[4] Lat. MSS. *et* erat ibi seruus adeo Tito molestus, ut sine uehementi turbacione nulla tenus in ipsum respicere posset.

vnto hym̃; & he was so angred & so trubbled in his mynde, vnto so mekull, þat he þat w*ith* a cald for ioy was shronken to-gedur, þan w*ith* a hete of angrynes hys synos rached & lowsid. & þus he gatt vp on his fete, and was curid, & tuke hys[1] servand vnto grace, & forgaff hym̃ his truspas; & evur after, fro thens furth, he luffid þis Iosephus specialli befor all o*per*.

Gaudiu*m* est aliqu*ando* causa mortis corporalis. Infra de morte et gu*er*acione.

Gaudia celi sup*er*ant om*n*em melodia*m*. Inf*r*a de nouicio.

Gaudent mali de malis. Infra de p*re*dicacione.

CCCXXXIX.

Germani Antissiodorens*is*.

We rede in his Legend how þis Germanus was Duke of Normundye[2]; & aft*er*-ward his wyfe, be þ*er* bother consent, was made a non, and he was made bisshopp of Antissiodorens*is*; & þai delte all þ*er* gudis vnto pure folk. And he punysshid so his bodi xxx^ti^ yere to-gedur, þat he neu*er* eate bread of whete, nor potage, nor salte; nor dranke neu*er* wyne bot twyce in þe yere, att Yole & att Pach. And all o*per* tymys he drank watir & wyne to-gedur, and furste he wold eatt ass*is* & fyne barlie bread. And nowder wynter nor somm*er* he ware no clothe bod hare, & aboue it a cote & a cowle; & þase wolde he neu*er* doff vnto þai war clene worn away. And his bed was bod of sek-clothe & of hare, & he had no cod at his hede bod a stone, & he ware bod seldom shone nor gyrdell aboute hym. And so & he do nott m*er*acles it is a grete m*er*vayle.

CCCXL.

Glo*r*iari siue glo*r*ia. Glo*r*iandum no*n* est de delicijs naturalib*us*.

Saynt Austyn tellis how þat Alcibiades[3], þat was Socrates discipyll, was a passand fayr man & a riche, & ane eloquent

[1] MS. hym̃. [2] *For* Burgundye. [3] MS. Abibiades.

speker; and here-in he had grete pride. And whem̃ Socrates purseyvid' þis, w*ith* his disputacions he p*rovid'* hym̃ bod a wriche & a naturall fule, so þat he garte hym̃ wepe for tene. And þam̃
4 Tullius said' þ*at* þ*er* sulde a myserie and a wrichidnes folow þe ioy att he had', & þat sulde be p*artid'* in-to ij fortuns. And ane sulde be[1] þat he had riches, favour, and witt at his awn̄ wyll. And a noder fortun sulde folow hym̃ after-ward', and þat sulde be
8 outelawrie, myserie & hatred' of þe contre; & at þe laste he sulde hafe a vylans dead'.

Gloriandu*m* no*n* est de virtutib*us*. Infra de iactantia.

CCCXLI.

Gloriandu*m* non est de dictis vel factis.

12 Valerius tellis þat whem̃ Sophocles wex ane alde mam̃, he sent a mam̃ of his, at he luffid' passand' wele, vnto a iustyng; and þ*er* he wam̃ þe victorie aboue all o*þer*. And whem̃ he hard' tell þ*er*off, he tuke so mekull comfurth & ioy vnto hym̃, þat evyn̄ sodanlie he
16 fell down̄ & dyed'.

Glo*r*ia vana semp*er* est fugienda. Infr*a* de vanitate.
Glo*r*ia vana oritur aliqu*ando* ex bonis op*er*ib*us*. S*upr*a Barnardi.

CCCXLII.

20 Glo*r*ia mu*n*di paru*m* durat.

Esopus in 'Fabulis' tellis how þ*er* was a hors þat was arayed' w*ith* a brydyll of gold', & a gay saddyll, & he mett ane ass þat was ladyn̄; & þ*is* ass made hym̃ no reu*er*ens, bod held' evyn̄ furth his
24 way. So þis prowde hors was wrothe þ*er*-w*ith*, & said'; "Bod at I will not vex my selfe, els I sulde sla þe w*ith* my hynder fete, becauce þou wolde not voyde þe way, & giff me rowm̃ to pass by þe." And whem̃ þis ass hard' hym̃, sho made mekyll sorow.

[1] MS. *repeats*, & ane sulde be.

So w*ith*-in a little while after, þis hors, þat was so gaylie cled̃, was wayke & lene, & had a sare gallid̃ bak̃; & þe ass mett hym̃ vnderneth̃ a carte, ledand̃ muke vnto þe felde: & þe ass was fayr & fatt. & þan̄ þe ass said̃ vnto hym̃; "Whar is now þi gay aray at þ*o*u was so prowde of? Now blissid̃ be God̃, þ*o*u erte put to þe same occupacion̄ at I vse, & yit my bak is haler þan̄ þyne. & þ*er*for̄ now þi gay gere helpis þe nott⁹." *et* c⁹.

CCCXLIII.

Gracie agende su*n*t deo de om*n*ib*us* que videntur.

Helinandus[1] tellis how som tyme þ*er* was a freer, & he said he saw neu*er* þat þing bod he tuke a comfurth̃ w*ith* þe sight þ*er*off. And a noder askid̃ hym̃ what comfurth̃ he had̃ when̄ he saw a fowle tade? And̃ he said̃; "yis, als oft sithes as I se a tade, I vmbethynk me, & thankis God̃ þat gaf me so fayr a form̃, & so fayr a liknes as I hafe, lyke His awn̄ selfe, whar̄ þat He myght, and He had wald̃, hafe made me als fowle & als vglie as a tode is."

CCCXLIV.

Gregorij S*ancti*.

We rede how on̄ a tyme, when̄ Saynt Gregur was a chyld̃, our Lord̃ apperid̃ vnto hym̃, at his mod*er* yate, in liknes of a pure shipman̄, and askid̃ hym̃ his almos. & he had̃ bod̃ xd̃ in his purs, & he gaff hym̃ vjd̃ þ*er*off. And belife after, þe same day, he come agayn̄, & askid̃ hym̃ mor̄; & þan̄ he gaff hym̃ þe toder iiijd̃. And agayn̄ evyn̄ he come agayn̄, & askid̃ mor̄; & he had no thyng at giff hym̃, bod̃ a sylu*er* dissch̃ þatt his moder had giffen̄ hym̃ potage in, & þat he gaff hym̃. And he was fayn̄ þ*er*-of, & went his wayes þ*er*w*ith*. And efterward̃, our Lord̃ lete hym̃ se be reuelacion̄, þat Hym̃ selfe was þat shipman̄ þat he gaff þat syluer dissh̃ vnto.

Gregorius antiphona*m* Regina celi p*r*imo cantari audiu*i*t ab ang*e*lis. Inf*r*a de Maria.

[1] MS. Heliandus.

Gregorius Deu*m* hospicio recepit. Infra de hospitalitate.

Gregorius Traianu*m* ab inferis reuocauit. Infra de
4 or*atione*.

CCCXLV.

Gregorio celebranti angeli respondent.

On a tyme whem Saynt Gregur opon Pach day sang mes in Rome, in S*ancta* Maria Maiori, and sayd, "Pax D*omi*ni," *et* c^o^,
8 Aungels of our Lorde ansswerd hym and sayd; "Et cu*m* sp*iritu* tuo." And herefor þe pope at þat kurk ordand þe stacion vppon Pach day. And in witnes here-of, whem þe pope synges þ*er* on þat day and says, "Pax D*omi*ni," þ*er* ansswerd no body hym.

CCCXLVI.

12 Gula aliqu*ando* in pecc*atu*m carnis innocentes inducit.

Petrus Damianus tellis how on a tyme as a monke bare fryed fruturs in-to þe fratur, he was prikkid w*ith* glotonny, and onone he
16 w*ith*drew one of þai*m*, & keste it in his mouthe, & ete it p*r*ivalie at none of his neghburs saw. And onone aft*er* he was strekym w*ith* a luste of his flessch, at he laburd hym selfe in such form as he did neu*er* befor, vnto so muche, at w*ith* his awn hand fretyng
20 he had a pollucion of his sede. And so aft*er* þe morsell at he stale, onone þe fende entird in-to hym.

Gula*m* refrenare expedit. Sup*r*a de Ep*iscop*o et Abb*a*te.

24 Gulosi cibu*m* sumu*n*t sine be*n*ediccione *et* puniu*n*tur. S*upr*a de be*n*ediccione.

CCCXLVII.

Gulosi in cibarijs vetitis[1] contra deum vtuntur.

Cesarius tellis how þ*er* was som tyme a wurthie mañ þat hight Otto de Normu[*n*]borg*is*[2], þ*a*t made grevus accions ayeyns his neghburs; and sodanlie he was strekeñ w*ith* a grete sekenes, 4 and he had a passand' payñ þ*er*-w*ith*, ffor all lentreñ tyme he had such ane appetite to ete flessh, at he wold' not alonelie hold' hym̃ contente in etyng þ*er*of hym̃ selfe, bod also he compellid' all at was aboute hym̃ to do þe same. And wheñ he had done so all þe 8 lentreñ, and Gude Fryday come, his meneya spakk vnto hym̃ & sayd'; "Sur, þis day is Gude Friday, & þe day of þe passioñ of our Lord', and þis day chr*iste*ñ meñ liffis in abstinence; & þ*er*for it is not lefull to eat flessh as þis day." And he ansswerd' agayñ 12 & sayd'; "This day I sall ete fflessh as I hafe done hedirtoward'." And so he did'. And oñ þe Pach day it happend' m*er*valuslie w*ith* hym̃, for wheñ other trew crysteñ peple ete flessh, evyñ be þe dome of almighti God' he tuke such ane vgsomnes w*ith* flessh, þat 16 he mot not eate it, bod ete fyssh. & so he did' eu*er* whils he liffid' after.

CCCXLVIII.

Gule pe*cca*tum q*u*am detestabile sit visibili*ter* deus ostendit. 20

Cesarius tellis how þ*er* was som tyme monkes þ*a*t war prestis, and opoñ þe fastynggang evyñ þai satt etand' & drynkand' in a prest howse vnto mydnyght; and at mydnight þai satt still & ete oñ as þai had nevur etyñ a morsell. And so wheñ cokk*is* 24 krew & þai war bowñ at ryse, þe gudemañ of þe howse sayd'; "Yit we will not parte or we ete somwhatt." & he bad his servand' feche þai*m* a[3] heñ, "þe beste at þ*o*u fyndis sittand' next þe kokk, & sla hur & roste hur." And he went & fechid' hur, & slew 28 hur & skaldid' hur & oppend' hur. And wheñ he putt in his hand'

[1] MS. vetidis.
[2] Harl. MS. Normanburg*is*.
[3] *After* a, rostid', *erased*.

att draw hur, he went he had drawen furth all hur guttis, & he drew oute a gre[*te*] whik tade. And w*ith* þat he gaff a grete cry; and þai come all & luked' whatt hym ayled'. And he lete þai*m* se;
4 and when þai saw att þe hen-bowels was turnyd' in-to a whik tade, þai vnder-stude at þai had *ser*vid' þe Devull & displesid' God', & þai were all confusid' & went þ*er* ways. *et c*^{o}.

CCCXLIX.

Gula impedit ho*min*em ne pen*itenti*am sibi
8 iniu*n*ctam p*ro*ficiat.

Cesarius tellis how þ*er* was on a tyme, in þe bisshoppryk of Colayn, a c*er*tain meneya of knyghtis þat was att grete were w*ith* a grete lord'. & þai gaderd' þai*m* sam*en* in-to a strang place &
12 h*ar*nessid' þai*m*, & tuke þe keyis & gaff þai*m* vnto ane of þ*er* servand*is*, att þai went had bene a trew man. And þis servand' went & agreid' w*ith* his maist*er*s enmys, & made þai[*m*] com at mydday, when þe knyghtis was on slepe; and he oppynd' þe yatis
16 & lete þai*m* com in, and gaff þai*m* his maist*er*s swerdis [1]. And þai come on þai*m* & slew þai*m*. So afterward' þis wrichid' traytur was co*m*puncte, & forthoght his dede; & he wente vnto þe pope & shrafe hym, and tuke his penance. And ofte sithes he brakk his
20 penance, and eu*er* he went vnto þe popis penytaw*n*ser agayn, & tolde hym. So on a tyme þe penitawncer wax wery on hym, and he askid' hym if þ*er* war any thyng þat hym selfe wold' grawnt to doo for penance. And he said', yis, he mott neu*er*
24 ete garlykk. And his confessur bad hym go home, & enionyd' hym for his penans þat he sulde neu*er* whils he liffid' eatt garlykk; & he grawntid' þ*er*to and went home. So on a tyme afterward', hym happend' com in-to a garth þ*er* garlykk grew, & he began to
28 hafe a liste to eatt þ*er*off, and he durste not negh itt. So on a noder tyme he come vnto þe same garth, & he had such a luste vnto þis garlykk, þat he brakk his penance & tuke þ*er*off, & ete it raw, þat befor he myght nowder ete raw nor soden. And belife

[1] MS. swerders.

after hym̄ for[1]-thoght itt, & went vnto þe penytawnser & told̄ hym̄; & he w*ith* grete indignacion̄ putt hym̄ from̄ hym̄, & wold̄ enioyn̄ hym̄ no mor̄ penans, bod reprovid̄ hym̄.

CCCL.

Gula religiosos aliqu*ando* decipit.

Cesarius tellis how som̄ tyme þ*er* was a monk of Ceustus ordur, and hym̄ happend̄ be made a bisshopp̄, and afterward̄ a cardinall̄. So on̄ a tyme hym̄ happend̄ to ride, & emang all̄ þe felaship̄ þat was w*ith* hym̄ he spak vnto a monk þat was bod lightlié letterd̄, & said̄; "Tell̄ vs now som̄ gude wurd̄ or som̄ gude tale as we ride." And he excusid̄ hym̄ faste, & said̄ he cuthe nott; & be no mene cuthe he gytt excusid̄. So at þe laste he began̄ att tell̄, & said̄ vnto þis cardynall̄; "When we shall̄ be dead̄ & broght into paradice, þan̄ sall̄ Saynt Benett com̄ & take vs in, þ*at* er cullid̄ w*ith* grete ioy & myrth̄. And þan̄ he sall̄ speke vnto þe, þat is a bisshop̄ & a cardynall̄, & say, 'Whatt erte þ*ou*?' And þ*ou* sall̄ answer agayn̄ & say, 'ffathur, I am̄ a monke of Ceustus ordur.' And he [sall̄ say][2], 'Nay, þ*at* erte þ*ou* nott; ffor a monke is nott so gaylie arayed̄ as þ*ou* erte.' And þan̄ þ*ou* sall̄ alege many thyng*is* for þe. And þan̄ sall̄ Saynt Benett giff a sentance, & bid̄ þe porters oppyn̄ þi bodye & luke what at þai fynd̄ þ*er*-in; 'and if ye fynd̄ þar cale & peas & benys, & no noder meatt, latt hym̄ com̄ in w*ith* þe monkis: & if ye fynde þ*er*in grete ffissh̄, or delicatt meatis, lat hym̄ stand þ*er*oute.' What may þ*ou* þan̄ say, þat now faris so wele, and we far̄ so ill̄?" So þis Cardinall̄ smylid̄, & com*m*endid̄ hym̄ for his gude tale.

CCCLI.

Gulosi in morte a demone degluciuntur.

Saynt Gregor̄ tellis of a monk þat hight Theodorus, þ*at* eu*er* fenyd̄ hym̄ as he had liffid in grete abstinens, & in p*ri*uatie be hym̄ selfe, he wold̄ evur eate when̄ hym̄ liste. So hym̄ happend̄ to fall̄

[1] for, *omitted and added above the line.* [2] MS. said̄.

seke, & was bown at dye. And sodanlie he began to cry, & sayd' þat þe devull in liknes of a dragon swalod' hym hand' & fute, & put his hede in his mouthe, and swelud' his sawle. And evyn in þis
4 saying he deyid'.

Habitus religionis aliqu*ando* a deo inuenitur. S*upr*a Dom*ini*ci.

Habitus monachalis apostate cont*r*ito morienti *eciam*
8 post mortem a deo redditur. Sup*r*a de apostatis *et* inf*r*a de volu*n*tate.

CCCLII.

Hereticus recipiscens a co*m*bustione lib*er*atur.

Cesarius tellis þat in þe cetie of Attrabicens on a tyme þ*er* was
12 takyn many h*er*etik*is*; and for drede of dead þai forsuke þ*er* fals title. And þai will prufe þai*m* w*ith* a hate burnyng yrn, & þai þat war fou*n* giltie war burnyd'. And emang*is* þai*m* þ*er* was a wurthi clerk, and þe bisshopp entretid' hym to lefe his h*er*esie,
16 and do penans þ*er*for'. And he ansswerd' agayn & sayd', he knew wele he had errid', bod it was to late to do penaunce. And þe bisshop ansswerd' hym agayn & said', þat v*er*ray penans was neu*er* done ou*er* late. So þai callid' a preste, & he confessid' hym of
20 all hys synys; & þe hate yrn was in his hand', and be þe v*er*tue of confession, all þe hete of þe yrn vanysshid' away, & þ*er* it had burnyd' hym, sodanlie it helid' agayn. And þan þai broght hym befor' þe iuge, & tolde hym þe matir, & lete hym se how his hand'
24 was byrnyd' & sodanlie in his confession helid' agayn. And þus he was savid', and all þe toder war dampned'.

CCCLIII.

Hereticus p*er* contricionem a pena lib*er*atur, et recidiuus ecia*m* in pena*m* relabitur.

28 Cesarius tellis þat in þe cetie of Argentyne þ*er* was ane h*er*etike, *a*t was purseyvud' be burnyng w*ith* a hate yrn; bod he renayid'

& shrafe hym̄, & tuke his penance. And whem̄ he had done, his wyfe chiddid̄ hym̄ & said̄; "O þou vnhappye man̄! Whatt hase þou done? For þou sulde titter hafe putt þi bodie in a hondreth fyris, þan̄ for to recede away fro so provid̄ a faithe." And so 4 be fals cownceł of his wife, he turnyd̄ agayn̄ vnto his fals error þat he was in befor̄. And onone he was taken̄, & þe hate yrn̄ layd̄ in his hand̄, and it burnyd̄ hym̄, & his wife was burnyd̄ also hir hand*is*, evyn̄ vnto þe hard̄ bonys. And þan̄ þai war lattyn̄ go, 8 & þar̄ handis war so sore at þai might not forbere crying; & þai durst not cry in þe cetie for purseyvyng, & þai went vnto þe wuddis. & þ*er* þai war so turment w*ith* þ*er* burnyng, at þai cryed̄ and yowlid̄ as þai had bene wulvis, vnto so mekuł, at þai of 12 þe cetie fand̄ þai*m* & broght þai*m* home, & keste þai*m* bothe in a grete fyre. And onone þai war burnyd̄ vpp̄ vnto verray assh̄.

Hereticus p*reter*mittens forma*m* no*n* baptizat. Sup*r*a de baptismo. 16

Herodis Agrippe. Supra de Augurrio.

Herodis nequicia. Infra de nequicia.

CCCLIV.

Hillarij. De vita eius.

We rede in his Legend̄, how þat a pope þat hight Leo was 20 dampnid̄ of h*er*esye, and he gadurd̄ sam*en* to a cownceł ał þe bisshopp̄[*is*]. And þis Hillarius come to þis cownceł vncallid̄; and þe pope hard̄ teł att he come, & warnyd̄ at no man̄ sulde rise nor giff hym̄ rowme. And whem̄ he come in, þe pope said̄ vnto hym̄; 24 "þou erte Hillarie & a Frawnche man̄!" And he ansswerd̄ agayn̄ & said̄; "I am̄ no Franche man̄, bod I am̄ bisshop̄ of France." And þe pope ansswerd̄ agayn̄ & said̄; "And I am̄ Leo, þe pope, and a iustis." And Hillarius ansswerd̄ hym̄ agayn̄ & sayd̄; 28 "Thuff ał þou be Leo, yitt þou erte noght of þe trybe of Iuda; & þuff ał þou be a iustis, yitt þou sittis noȝt in þe seate of magestie." Than̄ þe pope wex wrothe, & said̄; "Bide a while

vnto I com̄ agayn̄, and I sall̄ giff þe att þou adlis." And *with* þat he rase & went his ways. And Hillarius sayde; "And þou com̄ not agayn̄, who shall̄ answer for the?" And he answerd' agayn̄ &
4 sayd'; "Dowte not I sall̄ com̄ agayn̄ onone, and meke all̄ þi pride." And he went vnto a seage, & sett hym̄ down̄ þ*er*-on̄ to ease hym̄. And þ*er* he fell̄ in-to suche a flux, þat all̄ his bowels ran̄ oute att his hynderhend'. And þ*er* he deyed' in grete myserie. And in þe
8 mean̄ while þis Hillarius saw att no man̄ rase vnto hym̄, and mekelie he sett hym̄ down̄ opon̄ þe erthe & sayde; "D*omi*ni est terra," *et* c^9^. And onone, þurgh̄ þe ordinance of allmighti God', þe erthe att he satt oppon̄ rase vpp̄ als hy as þe toder
12 bisshoppis satt att was aboute hym̄. And þan̄ come tythand*is* at þe pope was myserablie dead'. And þan̄ þis Hillarie rase, & confermyd' all̄ þies bisshoppis in þe trew fayth̄. & þan̄ he wente home agayn̄ in-to his awn̄ bisshoprykk.

CCCLV.

16 Hirundo singulis annis eadem loca repetit.

Cesarius tellis how[1] som̄ tyme þ*er* was a husband'-man̄, þat had bygand' in his howse eu*er*-ilk yere many swalows. So at tyme of þe yere when̄ þai wer bown̄ att goo, he tuke ane of þe old'
20 swalows, & he wrate a byll̄ w*ith* þir wurdis þ*er*-in; "O Irundo[2]! vbi habitas in yeme?" & he band' it vnto þe fute þ*er*-of, & lete hur goo; for he knew be exp*er*iens þat sho wold' com̄ agayn̄ þe nexte yere. And so sho flow hur wais w*ith* other in-to þe lande of Asie;
24 & þ*er* sho biggid' in a howse all̄ wynter. And so þis gude man̄ of þe howse on̄ a tyme beheld' hur. And he tuke þis burd', & lowsid' þe bill̄, & lukid' whatt was þ*er*-in; & he tuke it away, & wrate a noder of þies wurdis; "In Asia, in domo Petri." & he knytt it
28 vnto hur fute, and lete hur go. And sho come agayn̄ att somm*er* vnto þis husband' howse, whar̄ sho had bred befor̄; & he tuke hur & lowsid' þis bill̄, & redd it. & he told' þe storie þ*er*-of vnto many men̄, evyn̄ as it had bene a m*er*acle.

[1] MS. hom̄. [2] MS. Irunde.

CCCLVI.

Histrionib*us* nichil est dandu*m*.

We rede in 'Gestis Francor*um*' how Philypp̄, at som tyme was kyng of France, on̄ a tyme when̄ he saw mynstrallis & iogullurs hafe gay clothyng & grete giftis giffen̄ þai*m* oute of courte; and he 4 p*ro*mysid̄ w*ith* all̄ his harte, þat als lang as he liffid̄, þ*er* sulde no mynstrall̄ were no clothe at langed̄ vnto his bakk̄. For, he said̄, hym̄ had levur clethe Criste þ*er*-w*ith*, or pure men̄, þan̄ for to giff þai*m* to mynstrallis. "For," he said̄, "it was no nod*er* to giff to 8 mynstrals bod for to offyr to fendis."

CCCLVII.

Histriones aliquando maliciose se vindicant.

Iacobus de Vet*r*iaco tellis how som̄ tyme þ*er* was ane abbott of Ceustus ordur; and when̄ he was a monke, he was a passand 12 hard̄ man̄, & a sparand̄. So hym̄ happynd̄ be made hostelerr̄, to kepe gestis in þ*er* ostrie, aforr̄ he was made abbott. So on̄ a tyme þ*er* come vnto þis abbay on̄ a day a mynstrall̄, & was sett in þe ostrie att dyner. And þis monke servid̄ hym̄ of passand̄ 16 gray bread̄, & thyn[1] potage, & a little salte; & he had no drynk bod watir. & at evyn̄ he was layd̄ in a uyll̄ bedd̄, & a hard̄. And opon̄ þe morn̄ þis mynstrall̄ was ill̄ plesid̄, & vmthoght hym̄ how þatt he mott venge hym̄ on̄ þis monke at had servid̄ hym̄ so 20 evull̄. So as he went furth of his chamber þ*er* he lay, hym̄ happend̄ to mete w*ith* þe abbot, and þis mynstrall̄ come vnto hym̄ & haylsid̄ hym̄, and said̄; "My lord̄, I thanke you & your wurthie covent of grete cherr̄ at I hafe had here, & of grete coste 24 þat I hafe taken̄ of you; ffor yone gude lib*er*all̄ monke, your hostley, servid̄ me yistrevyn̄ at my supper wurthelie, w*ith* many dyvers costious mece of ffissh̄, & I drank̄ passand̄ gude wyne. And now, when̄ at I went, he gaff me a payr̄ of new butis, & 28 a gude payr of new knyvis, and a poynt to hym̄ þai*m* w*ith*."

[1] MS. thyng.

And whem þe abbott had hard þis, onone he went vnto þe closter, & callid þis monke befor att[1] his covent, & betid hym grevuslie here-for, & putt hym furth of his offes for þis mynstrall saying, þuf
4 att he war not wurthi.

CCCLVIII.

Histriones non sunt accusandi.

Valerius tellis how on a tyme þe cetie of Massalience[2] wold suffer no mynstrall com *with*-in it, & if any happend at com, 8 þai wold reprufe hym. So *per* was a philosophur, & he reprovid *paim* of þe cetie *per*-of, & tolde *paim* *pat* þai sulde *with*-in a while hafe war mynstralls þan þai war. And so it happend *with*-in a while aft*er*, þe cetie was evyn full of com*mon* wom*men*; and 12 þan þai purseyvid at it was trew at he told *paim*.

Homagiu*m* f*actu*m est Diabolo. S*upr*a de ambicione, iij. *et* de amore. iij.

Honestas est morib*us* servanda. S*upr*a de amicicia. 16 iiij^{a}. *et* c^{o}.

CCCLIX.

Honore*m* parentib*us* no*n* exhibentes puniuntur.

Cesarius tellis how som tyme *per* was a yong man *pat* hight Henrye, & his moder was a wedow & a riche wom*mon*. So þis 20 yong man on a tyme keste hym to begile his moder, & sayd vnto hur; "Gyff me att þi gudis, at þurgh name of *paim* I may richelie be marid & gett a gude wyfe; and *pou* sall hafe *paim* agayn whem I am marid. And in þe mene while I sall honestelie *pro*vide for 24 þe." And sho *gr*antid to hym, & gaff hym it. So belyfe aft*er* he was wedd, and *with*-in a while aft*er* he was wed, hys wyfe garte hym putt hur oute; & so sho had nothyng bod att sho beggid hur meatt, & evur whem sho come & co*m*pleynyd hur vnto hym, he

[1] MS. *repeats*, att.

[2] Lat. MSS. Civitas Massiliens*is*.

sparrid' his eris & wold' not here hur. So on a day he & his wife
satt at meat to-gedur and his mod*er* come vnto his dure & knokkid',
& askid' meatt for Goddis sake. And he said'; "Lo! yonder is þe
devull at cryes at þe dure!" And his moder come in & besoght 4
hym to hafe m*er*cie of hur & giff hur som meatt; & he flate w*ith*
hur as he had bene wude. So at þe laste he bad a childe go feche
þe reu*er*sion of a pulett þat was sett in a kiste, & giff hir it.
& þe childe went & lifte vp þe kiste lid', & wha' þe pullett was on 8
þe platir he fand' nothyng bod a wrethyn serpent; & he was ferd',
& told' his maist*er* what he saw. And þan he sente a mayden
& bad hur go feche it, & sho come agayn & was ill flayed', & told'
hym at sho had sene þe same. And he rase vp in a wreth hym 12
selfe, & sayd'; "& þe devull lig on þe dubbler, I sall go feche
hym." & he liftid' vp þe kiste lid' & stowpyd' vp to take þe platir.
& þe serpent clappid' aboute his throte, & dubbled' evyn aboute his
nekk; & evur as he eatt, sho ete; and ay þe more at þai laburd' to 16
gett hur lowse, þe faster clave sho, vnto so mekull at his vesage
was so bolnyd' at his ene fell oute on his chek*is*. & so he liffid'
xiij yere & more, blynd', & alway þis *ser*pent aboute his nekk.
And he was carid' vnto dyvers placis of pylg*r*amege, & cuthe gett 20
no bute. And his moder at þe laste hadd' co*m*paciens of his payn
& forgaff hym, & þan he dyed'.

Honoratur qui facit quod debet s*i*ne accepc*i*o*n*e
p*er*sone. Sup*r*a Amb*r*osij. ij°. 24

CCCLX.

Honorandi su*n*t parentes in secreto, sed non in pub*l*ico.

Helinandus[1] tellis of ane þat hight Taurus, þat was rewler of þe
cetie of Athenys. So on a tyme þe p*r*ince of Crete come vnto 28
Athenys, & broght w*ith* hym his son & his ayre. And þis Taurus
desyrid' þai*m* to com dyne w*ith* hym, & so þai did'. & he bad' þe

[1] MS. Heliandus.

fadur sytt hym̃ dowñ, and þe fadur bad his soñ sit dowñ furste, for cauce at he had a gouernans & a maistershup̃ of þe pepull at Rome. And þañ Taurus sayed vnto þe prince; "Sit þou furste
4 dowñ befor̃ þi soñ vnto we examyñ þe cauce, whethir is wurthi to sit aboue att the table, þe fathur or þe soñ." And whenñ he was sett, þai sett a chayr þañ for his soñ. And þañ Taurus sayd to þaim at satt abowte; "In oppenñ placis, & þer þe soñ hathe
8 a reule, or a maistershup̃, or a gouernans abowñ þe fadur, þer it is semand þat þe fathur suffer þe soñ to hafe a prioritie. Bod att home, or in oþer priva placis, or in gude felowshup̃ whar̃ þai walk samen, or etis samen or sittis samen, þer suld all publicall
12 honor and wurshup̃ sese betwix þe fadur & þe soñ, & þer suld naturall curtasy & honor be kepid: þat is to say, þar̃ þe soñ suld wurshup̃ þe fadur or þe mother, & lett for no thyng."

Honorande sunt reliquie sanctorum. Infra de
16 reliquijs.

Honore exhibito cor hominis eleuatur et superbit. Supra de augurrio.

Honorandi sunt sancti in cantu secundum merita
20 sua. Infra Thome martiris.

CCCLXI.

[1] Honorant se mutuo [2] sancti.

We rede in þe 'Life of þe Hermett Saynt Paule' how oñ a tyme Saynt Antoñ come to luke how he did, & he resayvid hym̃
24 wurshupfullie. So at tyme of day whenñ þai suld go to meatt, a ravenñ come & broght hym̃ ij smale lavis. And Saynt Antoñ had mervell here-of; and þañ Saynt Paule sayd vnto hym̃; "Almighti God euer-ilk day hase servid me þus, and þis day
28 He dubbles itt for þi sake." And þañ betwix þaim þer was a meke

[1] This heading has been transposed from Tale CCCLXII, and the heading of Tale CCCLXI to CCCLXII; Saint Martin is the 'hospes' of Antisiodorens in the Lat. MSS., which, however, follow the same order of headings as that of the Eng. MS.

[2] MS. nutuo.

stryfe whethur of þai*m* sulđ blis þe brede; and Paule bađ his oste do it, & he bad hym̄ do itt. So at þe laste þai put bothe þ*er* handis þ*er*to & did it to-gedur; and đan̄ þai partiđ þe brede evyn̄ betwix þai*m*. 4

CCCLXII.

Honorandi su*n*t hospites. *et* c^o^.

We rede how on̄ a tyme when̄ þe Normond*is* destroyiđ France, the bodie of Saynt M*ar*tyn̄ was translatt vnto þe cetie of Antysiodorence; and þ*er*, for grete m*er*vals & m*er*acles at it diđ, þ*er* was 8 grete offrand made therto. So þ*er* fell a grete debate be-twix þe men̄ off Turans[1] & of Antisiodorens, for skiftyyng of þis money betwix þai*m*. So þai made a cou*n*and, at þai sulđ take a lepre man̄ & lay hym̄ all nyght betwix þe bonys of Saynt^o^ M*ar*tyn̄ 12 & Saynt German̄, at luke be v*er*tue of whe þ*er* of þai*m* he was curyđ, & þai to hafe þe money; and so þai diđ. & on̄ þe morn̄, when̄ þai come & lukiđ hym̄, þat side at was next Saynt Martyn̄ was curiđ & hale, & þe tother syde was lepre; & đan̄ þai turnyđ 16 & layđ þe sare syde to Saynt M*ar*tynwarđ, & þe hale syde vnto Saynt^o^ German̄warđ. And on̄ þe to þ*er* morn̄ he was hale ou*er* all his bodie. And þus þe men̄ of Turence had þe offrand.

Honorare se mutuo debe*n*t om*n*es eiusd*e*m status. 20 Infra de Reue*r*encia.

CCCLXIII.

Honorare. Horas canonicas n*e*cligente*r* dicentes puniu*n*tur.

Cesarius tellis how þat in ane abbay of Saynt Saluaturs, of 24 Ceustus ordur, þ*er* dyeđ a damysell of þe age of x yere or mor. So opon̄ a day when̄ all þe covent of þe nonnys stude in þe where at

[1] St. Martin's body had been translated from Tours; St. German's remains were at Antisiodorens = Auxerre.

þer serves, sho come vp̄ in-to þe where & lowtid' up̄ vnto þe altar; & þan̄ sho went vnto þe place *þer* sho was wunte to sytt in, & bade *þer* still to sho had said' evynsang & com*m*endacion̄ of our Ladie.
4 And att þe colett sho bowed down̄ vnto þe erthe, & when̄ it was done sho went hur wayis. So *þer* was a noder damysell of þe same age, þat hight M*ar*grett, þat satt next hur; & sho saw hur & teld' *þer* abbatis all at sho had sene, & [*t*]he Abbatis bad hur þat,
8 & scho come agayn̄ on̄ þe nexte day, sho suld' aske hur how it stude w*ith* hur. And on̄ þe morn̄, at þe same howr', sho come agayn̄, and þan̄ þis M*ar*grett sayd' vnto hur; "Gude suster Geretrude, fro whens come þou, & what duse þou now here at
12 vs when̄ þou erte deade?" And sho ansswerd' agayn̄ & sayd'; "Suste*r*, I come hedur to make satisfaccion̄, for I rownyd' oft sithis w*ith* þe in þe where in s*er*ves-tyme, & said' not oute þe wurdis full. And *þer*for', in the same place *þer* I truspasid', am̄
16 I com*m*anddid' to come & make a sethe. And *þer*-for' be þou war of rownyng in þe where, at þou suffer not þe same payn̄ when̄ þou erte deade." And opon̄ þe iiij day sho said'; "Suster, now I trow þat I hafe fulfillid' my penance, & fro hyne furthe þou sall se me
20 no mor'." And þus sho was had vnto hevyn̄ w*ith* aungell-sang. *et* c⁹.

Hore non su*n*t p*rete*rmittende. Sup*r*a Augustini. ij.

CCCLXIV.

Horas b*ea*te Marie Virginis deuote dicentib*us*
24 apparebit in hora mortis. *et* c⁹.

Cesarius tellis how þat in Spayn̄, in ane abbay of þe ordur of Ceustus, was *þer* a yong monk þat was passand' devowte in saying of our Ladie s*er*ves & hur howres, vnto so mekull þat
28 not alonelie att eu*er*-ilk vers, bod at eu*er*-ilk wurd' at he said', he had mynde of hur; and þis he vsid' many day w*ith* grete labur. And when̄ he had' vsid' þis xvj yere, hym̄ happend' fall seke and drew to deadward'. And a bruther of his askid' hym̄ how he did',

and he said, wele, and told hym þat our Lady Saynt Marie had visett hym & tolde hym þat he sulde dye opon þe vij day after þatt, and go vnto hevyn. And he told hym þat our Lady sayd vnto hym, þat for gude *ser*ves & trew at he had done hur, sho 4 sulde do vnto hym þat sho did neu*er* vnto no noder. And w*ith* þat sho tuke hym abowte þe nekk and kissid hym. And on þe vij day, as he told þai*m*, he deyid, & passid vnto God w*ith* a grete sang of angels. *et* c⁹. 8

CCCLXV.

Hospitalitas libent*er* exhibe*r*i debet, quia qu*andoque* Chr*istus* in ea recipitur.

Saynt Gregur tellis how son tyme þ*er* was a husband-man whilk þ*at* vsid, & att his howse-meneya, gretelie to h*er*bar pure 12 folk; and he vsid ilk day to hafe att his burde owder pylg*r*ams or pure men. So on a day þ*er* was a pylgram emang þe pure men, and so as he was wunt to do he servid þai*m* of watir; & when he suld take þe lavur & powr watir on þis pylgram handis, sodanlie 16 he was away. And he lukid abowte for hym, & cuthe not fynd hym; and he had grete m*er*vell here-off. And þe same night when he was in his bed, almighti God apperid vnto hym & said; "Other dayes þ*o*u hase reseyvid me in my membrys, and yisterday 20 þ*o*u receyvid [*me*] to þine hoste in myne awn p*er*son." *et* c⁹.

CCCLXVI.

Hospitalitatis gr*at*ia soluend*um* est int*er*du*m* ieiuniu*m*.

Cassianus tellis how on a tyme when he & other war sam*en* in 24 þe land of Egipte, þai fastid not on þe Fryday. And so þ*er* was c*er*tayn p*er*sons þat askid hym, whi he and his felowship brak þ*er* faste so as þai did. And he ansswerd agayn & said; "I faste always, for I hafe not halfe meate enogh; & þ*er*for, 28

be way of charite, & for to gar my felows eate at þai be strong to do þ*er* pylg*r*amege, I breke my faste to make þai*m* at eate whem̃ þai wold̃ nott."

CCCLXVII.

4 Hospitalitas subtracta ecia*m* bona temporalia aliqu*ando* subtrahit.

Cesarius tellis how som tyme ther was ane Abbott of þe Blak Ordur, þ*a*t was passand̃ m*er*cefull̃ in hospitalitie, & anence pure
8 men̄. And he helde servand*is* evyn̄ therefor̄, & ay þe more att he gaff in hospitalitie or to pure men̄, ay þe mor̄ God blissid̃ his howse, and multiplied þe gudis þ*er*of. So hym̄ happend to dye. And after his dead̃, his successur was covatus, & he putt oute þies
12 offisurs at his p*re*decessur had ordand̃ to do wark*is* of m*er*cy. And þe charitie at was giffen̄ vnto pure men̄ in þe toder abbott dayes, he w*ith*drew itt, and herefor̄ almighti God w*ith*-drew His hand̃; & he put in offisurs at war hard & strayte, & wald̃ vse none
16 hospitalitie, for he sayd̃ it was ane vndiscrete defawte. And w*ith*-in a while his cornys faylid̃, so þat he & his brethir had skantlie at þai myght eate. So vppon̄ a day a man̄ happend att com̄ & askid̃ hospitalitie, and þe porter tuke hym̄ in p*r*ivalie,
20 & w*ith* grete ferdnes, of suche littill̃ meat as he had w*ith*-in hym̄, he servid̃ hym̄ & said̃ vnto hym̄; "Now it is so þat I may serve þe of na bettyr meatt, þuff all̃ I hafe som tyme sene in þis place þat, & a greate bisshopp̄ had com*m*en̄ hedur, he sulde hafe bene
24 reseyvid̃ w*ith* greate habundans & plenteth̄." And þis pure[1] man̄ ansswerd̃ hym̄ agayn̄ & sayd̃; "Two brether er putt oute of þis place, and þe tone was callid̃ Dare, and þe toder Dabitur; and vnto þies two com̄ agayn̄ sall̃ neu*er* plentie nor welth̄e be in þis
28 monasterie." And w*ith* þatt, sodanly he vanysshed̃ oute of his sight. And þis porter went vnto þe abbott & þe covent, and told̃ þai*m*. And þai tuke þai*m* to cownceill̃ att þai wald̃ resume hospitalite, & giff almos agayn̄ as þai war wunte. And so þai

[1] *After* pure, p, *erased.*

did'; and onone almighti God blissid' þai*m*, & þai had als gude plentie as evur þai had afor of corn & all oþ*er* gudes.

Hospites su*n*t honorandi. Sup*r*a de honore. ij & iij.

CCCLXVIII.

Hospitalitas ecia*m* bona temporalia conservat.

Sigilbertus tellis how a town þat hight Anthiochia was sub-u*er*tyd' be þe sande of God', and be þis man*er* of wyse. The' was a cetysyne þ*er*of þat was so giffen vnto hospitalite and almos-dede, to so mekull þat he wolde neu*er* day eate w*ith*-oute a pure man or a geste. So on a day hym happend' go þurgh þe cetie to it was nyght, to seke owder a pure man or a geste to eate w*ith* hym, and he cuthe fynd' none. So att þe laste he fand' a fayr olde man standyng, & two felos w*ith* hym, in þe myddeste of þe cetie. And he pr*a*yed þai*m* com & be his hostis & eate w*ith* hym; and[1] he ansswerd' hym in þis man*er* of wyse & said'; "O, þou man of God'! þou may not w*ith* our Symond' safe þis cetie at it be not subu*er*tid'." And w*ith* þat he keste þe sudurye at he held' in his hand' opon þe tone halfe of þe cetie, & onone þ*a*t halfe & all þe howsis þ*er*of & þai þat dwelte in þai*m* was destroyed'. & he tuke agayn his sudarie and wolde hafe casten it on þe toder halfe, and vnnethis his felows myght restren hym to spare it; and w*ith* þat he vanysshid' away. And þis was done, & þan þe man was passand' ferd' & went home vnto his howse, & fand' safe & thankid' God þ*er*-of. *et* c^9^.

Hospitalitate aliqu*ando* Deus recipitur. Inf*r*a Iuliani.

CCCLXIX.

Hospitalitatis gr*at*ia ecia*m* pl*u*ries in die concedendum [*est*].

Cassianus tellis in þis man*er* of wise & says; "Som tyme þ*er* was a halie man þ*a*t tuke me to hoste & refresshid' me, & spirrid'

[1] Harl. MS. Hoc responsu*m* accepit ab eo; "Non pote*r*as, o homo Dei, cum vo*st*ro Simeone hanc urbem saluare ne subuerteretur?"

me & exhortid' me what I wold' eate. And I answerd' agayn & sayd' I myght not eatt. And pan he ansswerd' & sayd'; 'pis day I hafe sett pe burd' to dyvers brether vij sythes, & desyrid' 4 pai*m* att ete [1], and yit I am hongrie. And pou, at yit ete no ping, says now at pou may nott eate.' And on pis [2] man*er* pai war wunt in com*m*yng of pe*r* brether for to solve pe*r* faste, and in refeccion of pai*m* pai helde it a charitiable contynans." *et* c⁹.

CCCLXX.

8 ## Hospitalitas regnu*m* temporale confert.

We rede in pe 'Legend' of Saynt German of Antissiodorens,' how on a tyme when Saynt German p*r*echid' in Britannye, and pe kyng denyed' hym a benyfice, pat was to say, meat & drynk & herber. 12 So pe kyngis nowte-hard' come home w*ith* his catell fro pe*r* pastur, & tuke p*r*ovand' in pe kyng*is* pales to his catell, & had it home vnto his tofall at he dwelte in. And he was war of Saynt German & his felos sare laburyng, & war passand' calde & hongrie; and he 16 reseyyid' pai*m* buxsomly into his place. And he had no calfe bod one, & pat he slew vnto pe*r* supper. And when pai had suppid', pis holie man gadderd' sam*en* pe bonys of pis calfe in pe skyn pe*r*-of, and' onone, at his com*m*andment, pis calfe rase agayn whik. 20 And on pe day next aft*er*, he went vnto pe kyng, and askid' hym whi he denyed' meat & hospitalitie vnto Saynt German & his felows, and pis kyng was so astonyd' pat he cuthe not ansswer hym. And w*ith* pat he bad hym go furthe, & lefe his kyngdom 24 vnto a better man pan he was. And pan Saynt German, be pe com*m*andment of almyghti God', made pis nowterd' & his wife to com aforn hym; and, at all men had wonder of, he made hym kyng. And evur sethen, pe kynges pat come of pe nowtherd' 28 kynred' hase reingned' vppon pe pepull & pe land' of Brytany. *et* c⁹.

Hospitalitas no*n* p*r*opte*r* De*u*m f*a*cta paru*m* valet. Inf*r*a de intencione.

[1] Harl. MS. hortansq*ue* singulos, cum om*n*ib*us* cibum sumpsi.
[2] MS. *repeats*, pis.

Hospitis curialitate *et* libertate multi abutuntur. Sup*r*a de det*r*acc*i*o*n*e.

Hospes male receptus aliqu*ando* vindicat se de recipiente. Sup*r*a de histrionib*us*. 4

Hospicio receptus debet circa se *et* sua e*s*se cautus. Inf*r*a Iacobi. ij.

Hospicio recipitur Deus sub sp*ec*ie leprosi. Sup*r*a de compassione. 8

Humilitas est semp*er* in om*n*ib*us* obseruanda. S*up*ra de fatuitate.

CCCLXXI.

Humilitas sola diabolu*m* confundit. ā.

We rede in 'Vitis[1] P*atr*u*m*' how on̄ a tyme when̄ Macharius 12 went furth̄ of his cell̄, þe devull̄ come on̄ hym̄ w*ith* a ley & walde hafe smetyn̄ hym̄, & he myght noght. And þan̄ he cried & said̄; "Thow Macharie! Thow fastis o*per*-while, & I am refresshid̄ w*ith* no man*er* of meate; & þou wakis oft-sithis, and I slepe neu*er*. 16 And yit þi mekenes alonelie ou*er*com*m*ys me." *ā.*

Hum*i*lis verus humilia de se sentit. Infra de timore.

Humiliandi su*n*t iuuenes p*er* disciplinas. Infra de 20 iactancia.

Humiliari debet homo ex consid*eracione* sui. S*up*ra de ambic*ione*. ij.

Humilitas *eciam* a corp*or*ali morte lib*er*at. Inf*r*a de 24 mi*sericordia*. i.

Humilitas *eciam* in potentatib*us* hui*us* *sec*uli inueni*tur*. S*up*ra Ambrosij.

[1] MS. Vitas.

Humilitatem ostendere debent religiosi *eciam* in persecucione iuris[1] sui. Infra de Religiosis.

CCCLXXII.

Humilis pacienter conuicia tolerat[2]. *et* c°.

4 Saynt Gregor tellis of a holie man þat hight Constantinus, & he was passand' litle of person & of a feble makyng. So on a tyme a buxtus man come fer fro vp o land' to se hym, and when he saw hym, at he was so febull & of so little a statur, he trowed not at it 8 had bene he; notwithstandyng ilk man tolde hym at it was he. And he dispysid' hym & skornyd' hym, & said'; "I trowed' at þis man had bene a grete man, and he hase nothyng of a man." And onone as þis holie man hard', onone he hawsid' þis buxtos man 12 & said'; "þou alonelie is he þat hase had in me þine een oppyn & sene me." Be þe whilk þing it is for to trow what meknes he had, þat so luffid' þis buxtus man þat despysid' hym & set hym at noght befor; ffor be þe language at was sayd of hym myght men se what 16 mekenes he had.

CCCLXXIII.

Iacobi Maioris.

We rede in his 'Meracles' how xxx men of Lothoringia come vnto Saynt Iamys, & þai all bod one made hym a privey athe of serves. So 20 one of þaim fell seke, & his felows bade [*with*] hym xv dayes; neuerþe-les þai lefte hym behynd' þaim, and þer wolde none at bade with hym bod he þat was not sworn to kepe felowshup: & he bade with hym & kepid' hym still at þe fute of þe Mownt Saynt 24 Michell, & þer on a day he dyed'. And onone Saynt Iamys [*com*] & comfurthid' þe whik man. And he had a gude hors, & he bad þis whik man[3] lay þe dead man ouerthwarte befor hym, & lepe on hym selfe behynd' hym; and so he did'. And opon þat night þai 28 went xv day iorney and come ad Montem Gaudii, whilk þat is bod halfe a lewke fro Saynt Iamys, and þer þai lightid; & he bad hym charge þe chanons of Saynt Iamys to bery þis pilgram. And

[1] MS. viris. [2] MS. tollerat. [3] MS. may.

he bad hym̄ tell his felows þat, for þai had broken þ*er* faithe, þ*er* pylg*r*amege was no wurth nor of no valew. And he did as he was biddyn̄ & tolde his felows as Saynt Iamys had chargid hym̄, & þai had grete wonder þ*er*off. 4

CCCLXXIV.

It*er*um Iacobi.

We rede in his 'M*er*acles' how þat a Duche-man̄ & his son̄, abowte þe yere of our Lord M l xx, went vnto Saynt Iamys. And in þe cetie of Thososti[1] a sylu*er* pece was put in his skripp̄[2] 8 privalie, at he wiste not off; and on̄ þe morn̄ þai went þ*er* wayis. And þ*er* oste folowed þai*m* & tuke þai*m* as thevis; & he oppynd þ*er* skrip̄, & onone he fande þis syluer pece, and þan̄ þai war broght befor þe iuge. & onone þe sentans was giffen̄ þat all þat 12 þai had sulde be giffen vnto þ*er* oste. & þe tane of þai*m* was demyd to be hangid, & þe fadir wold hafe dyed for þe son̄, & þe son̄ for the fadur; bod neu*er*-þe-les þe son̄ was hanged. And þe fadur made grete sorow & went his ways on̄ to Saynt Iamys. 16 And xxxvj dayes he come agayn̄ þ*er* away, & come vnto þe galos þ*er* his son̄ hang, & wepid & made mekle sorow. And his son̄, þat hang, spak & began̄ to co*m*furth hym̄, & said; "Swete fathir! Wepe noght! ffor it was neu*er* so wele to me; ffor Saynt Iamys 20 beris me yit vp̄, & fedis me w*ith* hevynlie swetnes." And when̄ þe fadur hard þis, he ran̄ vnto þe cetie & tolde þe pepull how it was; and þai come & tuke down̄ þis pylgrem̄ son̄ hale & sound. & þan̄ þai tuke his oste & hanged hym̄, when̄ he had g*r*auntid 24 how he had done.

CCCLXXV.

It*er*um Iacobi.

Hugo de Sancto Victore tellis how on̄ a tyme þe devull apperid, in liknes of Saynt Iamys, vnto a pylgram̄ þat was bown̄ to Saynt 28

[1] Lat. MSS. in urbe Tolosa. [2] MS. skipp̄

Iamys, & said' þat he sulde be passand happie & so wer he wolde, for honor of hym, sla hym selfe. And he onone, as he bad hym, tuke his swerd' & slew hym selfe *þer* he was hostid'. And when his
4 oste fande hym, he was passand' ferd' to be suspecte for hym. And w*ith* þat, he þat was dead' turnyd' vnto life agayn, & said' þat when þe devull wolde hafe drawen hym vnto payn, Saynt Iamys come and delyverd' hym & broght hym befor' a iuge. And be
8 þe sentance of þat iuge he was restorid' agayn vnto life, & his wownd' helid', þat ilk man might se itt.

CCCLXXVI.

It*eru*m Iacobi.

Hugo Clunacens*is* tellis how on a tyme *þer* was a yong man *þat*
12 went in pylg*r*amege vnto Saynt Iamys. And hym happend to do fornicacion be þe way. And þe devull apperid' vnto hym in fygur of Saynt Iame, & reprovid hym for his fornicacion & said' *þer*-for his pylgramege was na wurth. And he cownceld' hym for
16 Goddis sake and his, to cutt of his membris and so to kyll hym selfe; and he did so, & was dead onone. And onone his sawle was takyn w*ith* fendis; & þurgh þe merett*is* & p*r*ayers of Saynt Iamys, onone it was delyverd', & þe bodie restorid' agayn vnto life and
20 hale, safeyng onelie hym wantid his membrys eu*er* after.

CCCLXXVII.

Iactancia maxime iuuenu*m* co*m*pescenda est.

Seuerus. He tellis how on a tyme *þer* was ij brethir, & *þat* one was of xv yere age, & þe tother of xij yere; and as þai went
24 sam*en* in wyldernes, þai*m* happend' mete w*ith* a passyng grete neddur. And þai war bathe men of religion in ane abbay. And þe les of þai*m* tuke vpp þis nedder in his hand', & wappid' it in his skyrte, and come home *þer*-w*ith*. And' befor' all his brether he

putt it oute of his skyrte, & lete þai*m* se how þat it had hurte hym̄ nothyng. And þar̄[1] brether tellid̄ it ilkone vnto other, & said̄ it was be faith̄ & ve*r*tue att Godd had giffen̄ þai*m* at it hurte þai*m* nott. So þe*r* Abbott was a passand̄ wyse man̄, & þurgh̄ grete cownceil̄ he tuke a wand̄ and skowrid̄ þai*m* bathe, & blamyd̄ þai*m* þat þai lete þe ve*r*tue at God had giffen̄ vnto þai*m* be knawen̄; to þe entent þat þe*r* yong elde sulde nott wax wanton̄ nor prowde, bod at þai sulde rather seryff God in mekenes þan̄ for to hafe a ioy or a cumfurth̄ of such̄ ve*r*tue as God had giffen̄ þai*m*.

Iactantia in ve*r*bis vitanda est. Infra de p*re*sum-pcione. ij.

Iactant se aliqui de virtutib*us*. Infra de obediencia. ix *et* x.

Ieiuniu*m* *eciam* cu*m* quadam violencia est implenda. S*upr*a de abstinencia. vj.

Ieiunio possu*n*t adaptari o*mn*ia que supra dicuntur de Abstinencia, *et* multa que dicuntur infra de or*ati*one *et* s*upr*a de cibo.

Ieronimi. Infra de leone asini custode.

Ignacij[2] martiris Infra de no*mi*ne.

CCCLXXVIII.

Ignorancia multa mala facit.

As Helinandus tellis, when̄[3] þe poett Omerus & many other shypmen̄ apon̄ a tyme war purposid̄ for to com̄ in-to ane yle, þe shipmen̄ putt vnto hym̄ a light question̄. *et* c^o^.

[1] *After* þar̄, p, *erased.*
[2] MS. Ignasij.
[3] Harl. MS. Cu*m* Homer*us* poeta aliqu*ando* in quad*am* insula uenisset, proposuerunt ei naute quamdam questione*m* facile*m*.

vt s*upr*a de confusione. i.

Ignorans cl*er*icus aliqu*ando* audacior est q*u*am sciens. Sup*r*a de ceco.

4 Impedimentu*m*. Impedit Deus aliqu*ando* malos aliquos ne impleant q*uo*d fac*er*e pot*er*ant vel p*re*cogitabant. Inf*r*a de signis.

Impeditur raptor or*ati*one *et* compellitur restituere.
8 Inf*r*a de Raptore nocturna.

Impedit c*ommun*ionem [1] pollucio nocturna aliqu*ando*. Inf*r*a de pollucione.

Imp*er*ator iudiciu*m* sine causa inferre no*n* debet.
12 Infra de Iudice. iiij.

Imp*er*ator obedire debet prelatis eccl*es*ie. Sup*r*a de Ambrosio.

Imp*er*ator honorare debet p*er*sonas eccl*es*iasticas.
16 S*upr*a de celare. ij.

Imp*er*ator *eciam* p*rop*rio filio in iudicio no*n* p*ar*cit. Infra de Iusticia.

Imp*er*at*r*ix p*er* be*a*tam vi*r*ginem de infamia lib*er*atur.
20 Infra de Regina.

Impet*r*acio. Impetrat beata Maria vita*m* ecia*m* dampnatis. Inf*r*a de Maria.

Impet*r*acioni possu*n*t multa adaptari que dicu*n*tur
24 de or*ati*one. iij.

Impetratur pe*cca*toribu*s* gratia oracionibu*s*. Infra de or*ati*one.

[1] MS. c*ommun*ione.

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